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TRIBUTES

Much of the work in the preparation of this Egypt Special Number of the Magazine has been done since receiving the sad news of the death of our dear Mrs. Moore.

In gathering up material for the Magazine a great impetus has always been in the thought that this article or that article, or this picture or that picture will please Mrs. Moore, or it will rejoice her heart to have all this budget of "story" for the Magazine. Or I just wonder whether Mrs. Moore will like this article or this picture! And so it has been with a sad and bereaved spirit that this Egypt Number has been compiled; but on the other hand it has been an inspiration to feel that Mrs. Moore's real interest in the great work which this Egypt Number has attempted in a small way to set forth, has been only increased and quickened now since she sees "face to face."

As a group of missionaries here in a foreign land we have always realized Mrs. Moore's heartfelt interest in our work and we long to pay earnest tribute to one who has had such a real love for the work and the worker. Not only did she show interest in our work but she loved us as individuals. This has, indeed, endeared her to us all.

Her loyalty, her joy in Christian service, her love of humanity, her friendly smile and hearty hand clasp, her beautiful face and cheery voice, her enthusiasm in the work she loved and made much sacrifice to carry through to success, are outstanding characteristics which we all shall ever remember.

Dear Mrs. Moore, we would like to tell you how sweet your memory is to us all out here in Egypt.

Miss Hazel Flagg, Treasurer of the Editorial Committee of the Women's Missionary Magazine will be much missed by us all. Her work has been behind the scenes, as it were, and so not much thought about and talked about, but that does not mean that it has not been much appreciated and valued. Now, since she has laid it down we want to add our word of loving appreciation of this fine, consecrated, dependable woman who so willingly did her part towards making the Magazine the success it is.

Minnehaha Finney,—Associate Editor for Egypt

THE SYNOD OF THE NILE—EGYPT

Presbyteries—four—Thebes, Assiut, Middle Egypt, Delta.
Ordained Ministers **137**
Organized Congregations **106**
Mission Stations **244**
Communicants **17,651**

PROCLAIM THE GOSPEL TO ALL MANKIND

We are presenting to you some of the outstanding features of the work of our Church in Egypt. There is much more that might be said if there were space, but enough has been said to strike a note of encouragement because of the development of truly indigenous leadership.

With the increasing independence of the Egyptian Church, with the increased number of Egyptian pastors, there is even now being formed an Egyptian leadership for which we can truly give thanks to God. While the opportunities before the missionary are no less than in the years which have passed, nor his services less welcomed, nor less needed in face of the ever widening open doors, yet his position has changed from that of a father leading his children to that of a brother laboring alongside of his brethren for the accomplishment of a great common task. And we advance hopefully in the knowledge that in this work we all are co-laborers with Him who called Himself "Lord of the Harvest."

Minnehaha Finney
Associate Editor for Egypt

MISSIONARY LAYMEN'S MOVEMENT

Mr. Mitry S. Dewairy.
General Secretary Missionary Laymen's Movement.

ABOUT the end of the year 1918 the writer of this article with six of the leading members of the church felt that the spiritual life of the church was getting weaker and the Treasury of the Lord getting poorer. They met and prayed for a few months. At last they were led to organize the Missionary Laymen's Movement. They had two aims before them; the revival of the church and honesty in Stewardship. No sooner were the aims published in the church paper and sent out in private letters than many of the leading members expressed their approval and readiness to join the movement. Alexan Pasha Abascaroun—the Sect Agent, was chosen as chairman and the writer as General Secretary. The Synod of the Nile approved of the organization and recommended it to the whole church. The General Secretary visits the churches and organizes a local society in each. He advises the members to organize themselves into Committees that every member may have some work to do in the church. There are many different working Committees such as Sabbath School Committee, Tithing Committee, Revival Committee, Evangelistic Committee, Committee for Reconciliation, etc. Every year the Society raises more than five thousand dollars and offers it to the Synod to use in the Missionary work of the Church, to help make it self supporting.

In these seven years forty organized churches joined the Society and gave generously for the evangelizing of their country-men in Egypt and Sudan. Many members who were formerly indifferent and had almost no real relation

to the church have now become zealous in the work and honest in their stewardship. The sessions of the churches thought at first that this movement would affect the contributions for the other activities of the church, but after launching the movement they found that the members were giving more generously and the needs of the church were supplied more easily. The Synod of the Nile spends yearly more than one hundred fifteen thousand dollars, of which about twenty-five thousand dollars are purely for the evangelistic work. The American Mission of the United Presbyterian church had carried the whole burden from its foundation in 1854. It gradually trained the church to take her share until she will be able to support herself. Now the American Mission helps annually with the sum of seven thousand five hundred dollars out of one hundred fifteen thousand dollars. The Missionary Laymen's Movement hopes to raise the deficit that the Mission may use the money in evangelizing our countrymen, the Moslems. Our hopes are in the way of realization. Thank the Lord and all glory be to Him.

THE THEOLOGICAL SEMINARY

THE Theological Seminary has sixty years of history to its credit. During this time it has graduated about one hundred fifty ministers. In the early days of its history the students accompanied the missionaries who were teaching them in their evangelistic travels on the Nile, living with them on the Nile boat, the "Ibis," spending the greater part of the day in lessons and devoting the evenings to holding preaching services in the villages. Later the school was transferred to Cairo where it has since remained. It has never had a special building of its own but classrooms, library, and for several years also, dormitories for the students were housed in the main Mission building in Ezbekiya, Cairo. In later years a house was rented for dormitories in another section of the city, but since the quarters were rented frequent changes of houses were necessary. The Egyptian Church has grown to such an extent that it is about to erect a Seminary building and assume direction of the Seminary and has collected sufficient funds to enable it to begin building in the near future.

The course of instruction in the Seminary is for a term of three years of about seven months each, the other five months being spent by the students in actual pastoral work by presbyterial appointment. The subjects studied are practically the same as those studied in our seminaries at home, with special adaptation, where necessary, as for instance, training in the beliefs and practices of Islam. The method of instruction is also similar.

The language of the classroom is for the most part Arabic, but English is also at times employed since some of the text-books are in English. The presbyteries have been very insistent that all who are accepted as students of theology should be graduates of Assiut College, and this has kept the standard of instruction high. For many years all the teachers in the Seminary were missionaries. Many notable names have adorned the list of professors, among them Drs. Lansing, Hogg, Harvey, Andrew Watson, John Giffen, and Hunt. In more recent years two Egyptian professors have been appointed by Synod, Rev. Tadros Hanna, who died January 7, 1925, and the Rev. Ghobrial Mikhail who resigned in March 1925. During the past year two of the Cairo pastors have given valuable assistance

until regular professors can be elected. The American teaching staff at present consists of Dr. Alexander, Dr. Zwemer, Messrs. McGill and Adams, no one of whom has however given full time to this work. The theological students at present number fifteen, which is an encouraging recovery after the difficult years following the war, when attendance greatly decreased.

THE CHURCH PAPERS

THE importance of the press as a means of spreading Christian truth has come to be generally recognized by missionary bodies. As long ago as 1892 our Mission in Egypt began the venture of publishing a weekly religious paper in Arabic for the benefit of the Evangelical Church particularly, and also as a means of spreading the knowledge of the Gospel. The name of this paper was twice changed before being changed to "al-Huda," "The Guidance" which is its present name. At the same time a weekly paper for children called "Negm el Mashriq," "Star of the East," was begun and has been published continuously since that time. This venture was made in the early days of Arabic journalism in Egypt. Since that time the public press has developed wonderfully and there are many daily papers in English, French and Arabic and also a considerable number of literary and religious magazines and illustrated journals. The demand for reading material is becoming more and more insistent as the literacy of the country increases. The community of the Evangelical Church has long stood highest in percentage of literacy as compared with the rest of the country. The Mission weekly papers have thus performed a real service in providing helpful reading material when reading material of any sort was scarce.

The "Huda" is a weekly paper of twelve pages. It carries regularly a number of departments: Editorial, Moral Subjects, Religious Subjects, Sabbath Schools, Church News, Current Events, Home Council, etc., Special mention should be made of the Home Council as it is intended especially for the uplift and direction of women. The fact that such a page is possible marks great development in the education of women. The "Negm" is of four pages and consists of brief stories, anecdotes, and other material suitable for younger readers. The combined weekly circulation of the two papers is about twenty-three hundred copies. These papers are under the direction of an Editorial Committee of three missionaries together with the Egyptian assistant editor, Mr. M. S. Dewairy.

The publishing of papers in Egypt, as in other Near Eastern countries is not without its difficulties. There is always the desire to receive as much as possible for nothing or to be shown special consideration in receiving the papers at reduced rates. There is an even greater reluctance about paying subscriptions than is noticeable in America. The majority of subscribers fail to respond to written requests for subscriptions so that it becomes necessary to send a collector, at considerable expense to the papers. Many neglect to change addresses and then complain when papers fail to reach them. A still greater difficulty is the scarcity of effective Egyptian writers. But in spite of difficulties the papers continue to carry a weekly message to the Church in Egypt and many readers outside of the Church also.

NOTE—On the cover page is a reproduction, about one fourth the original size, of the cover page of El-Huda.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

STREET CHILDREN'S SABBATH SCHOOLS

Mr. Mitry S. Dewairy
S. S. Field Secretary for Egypt

MOST of the children in Egypt who loaf in the streets are Moslems. They are very poor and nobody cares for them. No other religion takes great interest in the children except the religion of Him who said, "Suffer little children to come unto me." As a Sabbath School Field Secretary I hold yearly about twelve provincial conferences for Sabbath School workers. In one of them in the year 1920 it came to my mind to do something for this neglected class of children. After giving a short description of their sad condition I asked the teachers of the regular Sabbath Schools and the audience if any desired to give a helping hand. One of the Bible women stood and volunteered to start a school for them. A man who is an employee in a trading company followed her. We agreed upon the method of work. It goes so: a volunteer worker—man or woman— takes some picture cards. He goes to a corner of a street and invites the children to come and take the cards. Then he explains to them the story of the picture, teaches them a verse of a Psalm, and says a short prayer and dismisses them. On the following Sabbath they come by tens and listen to the teaching attentively. Many a gospel message is carried to the homes where the parents had never before heard such a message. Many incidents could be told of children who were changed into good boys and girls through these ragged schools. Some of these schools were developed into day schools and in some places into prayer meetings. Through the kindness of a publishing company in America we get 3000 picture cards every week. We print the summary of the International Sabbath School lesson on the back of the picture cards and distribute them to the chil-

A group of the children who attend one of the five Sabbath Schools conducted in the streets in and near Assiut by the students and teachers of Assiut College.

dren. If we could get more cards we could double the number of the children very easily.

In one of the large towns there are five Street Children's Sabbath Schools with more than six hundred pupils. The teachers there desire to erect a special building for them. in which to teach them during the week, twice or three times, reading and writing, and to start a boys' club for them.

This kind of work is very promising. It is transforming the pick-pockets, the thieves, and the stub-cigarette collectors into good Christians and useful citizens.

Teachers and students from Assiut College singing psalms to give notice that the street Sabbath School is about to open. Five of these schools are now operating in and near Assiut with an average attendance of 550.

ZEITOUN CHURCH LIFE.

Rev. Marcus Abd-el-Masih

THE American Mission started a Girls' School at Zeitoun, at which a meeting was held on Sabbath morning by students from the Theological Seminary. After a time the American Mission gave the school over to the Egypt General Mission and Mr. Logan directed the meeting till he left for England in 1915, when Mr. George Swan continued it. From 1916 to 1919, I was a theological student and used to help Mr. Swan. We started a Wednesday night meeting and a Sabbath School.

In 1919, after the school was given up, we hired a house for the sake of meeting. In 1920 the congregation gave and and collected eighty pounds and built a big room on a piece of ground belonging to one of the congregation, which we are still using.

Last year one of the missionaries and the Egypt General Mission bought a piece of ground, the area of which is 1,319 square metres, each paying half of the price, and on this a church is being erected; the building and the roof are done. The congregation subscribed, and also collected for it from their friends, a sum of three hundred pounds, a matter which shows the financial progress. We expect to use the new church at once, and are looking to the Lord for the money that will still be needed to complete it.

From 1919 to 1921, I worked as

Licensed Evangelist at Zeitoun and used to pay irregular visits to the other stations. In February 1922, an agreement was made between the Egypt General Mission and the Synod of the United Presbyterian Church that the latter should ordain me, and that the Church work of the Egypt General Mission should belong to the Evangelical Church of Egypt.

After ordination on the 24th of February, I began to visit regularly the other stations of the Mission, and these began to help with the Pastor's salary, the Zeitoun congregation increasing their gifts.

Church members are now about sixty in all stations and attendances have increased.

In 1921 two young women converts from Islam were baptized in our present church.

In 1922 two others—an old woman and a young one.

In 1923 a man was baptized.

In 1924 two girls and a young man were baptized.

We have some other candidates in preparation at the other stations.

Evangelistic and lantern meetings have been held during my visits. We can not have any at Zeitoun yet owing to the unsuitable position of the room, but we hope to have many of them at the new church.

Mrs. Liggins' Home has been of great help to Moslem women and girls who are seeking after the truth.

We praise God for the few spiritual Moslem converts and spiritual Christians, but we pray for more!

Early in 1924 a second Pastor of the Egyptian Evangelical Church, the Rev. Sadik Suweiha, who is full of love and zeal toward Moslems, began to work at Suez. He also visits the other stations. Mr. Swan told us both at a recent conference for all the Egyptian workers of the Egypt General Mission, that he has noticed the progress of the work and the real love growing among us.

May the Lord keep us loyal and faithful unto death for His own glory and the salvation of souls. Amen.

A CHRISTIAN VILLAGE SCHOOL

THE school atmosphere is what the teacher makes it. It may be cheery, hopeful, radiant, inspiring, progressive, cooperative, satisfying; or it may be the opposite.

Recently it was my privilege to visit a school in one of our mission districts which manifested many of the desirable characteristics of a school-room. The general spirit of teachers and pupils was a happy one. In this school there are four teachers, three of whom are earnest Christian men. The pupils number 72—9 girls and 63 boys. The spirit of the school is Christian to a remarkable degree. It made the pupils want to be better and to do something worth while for their community, their country, and their God.

Most of the pupils come from Moslem homes—54 out of the 72, or seventy-five percent. They come from six villages. During a recent vacation period, the teachers went to one of these villages from which many of the children come. Previous arrangements had been made to visit in the homes of all the pupils coming from that place. It was a great day both for those visited and for those visiting. The pupils felt greatly honored in having their teachers visit them; the parents had from that day forward a more vital interest in the school; and the teachers had a warmer personal interest in each pupil in whose

home they visited. Hence the work of the school meant more, and became more effective in its task of carrying the gospel message to that community.

On the day of my visit, while in the school, the head teacher being occupied for a short time with other duties, a former pupil went into the first year class and began to teach the Bible lesson for that day. The lesson was about Jesus and the Woman of Samaria. The lesson was being well presented.

The head teacher gives due attention to the Bible teaching, doing most of it himself. He studied in Assiut College, completing the junior year. A little testing in Bible knowledge showed that the religious instruction of the school is being well done.

Perhaps you are interested to know who that former pupil was. His name is Abdel Fattah. He finished the course of study in the school in 1924. This year he has been attending our Boys' school, in Cairo, taking the first year's work in the secondary department. He took a lively interest in the religious work of the school, even going to the evangelistic meetings in one of the centers in Cairo and helping in the work.

Why am I telling so much about this boy? The boy's name is a Mohammedan one as you have already seen. But his life is that of a Christian. He hopes to continue his study this coming year.

This is a sample of the type of work being done in some of our village schools. If we can get the right kind of teachers we can do it in all of the 150 village schools.

In our central schools where there is constant missionary supervision we expect such work as that which we have been describing. We hope next year to report many more village schools doing this thoroughly evangelistical educational work.

THE PRESBYTERIAL MISSIONARY

Rev. Labi Mishriky

For the past several years the Synod of the Nile has been following the plan of sending a representative of the Synod, one apiece for each of the four Presbyteries, out among the Churches to stir them up to greater activity in Evangelism along the lines of Personal Work, Family Religion, Work Among Moslems, and the Duty of Giving.

This representative in Egyptian parlance is called "Mandoub." So in reading this article when you run across the word "Mandoub" remember what it means.

The following account of work has been written by our "Mandoub" in the **Delta Presbytery** and we present it to you just as he has written it to give the readers of the Magazine a glimpse into this phase of the activities of the United Presbyterian Church in Egypt.

1. EVANGELISTIC VISITS

WE (Mr. Boyd and myself) visited forty places in all. If we add forty other small places we visited, that makes eighty places, and if we consider the number of visits, we see that they reach more than a hundred.

We held in the central places one hundred twenty-two meetings together with some in less important places making in all more than two hundred meetings.

The attendance reached three hundred in Damanhour, two hundred twenty-five in Shebin el Kom, two hundred in Toukh, etc., etc. while in several places there were as few as ten.

Very many Coptic friends attended—some of whom had never attended a Protestant meeting—as in Minie el Kamh. I am going to speak under another heading about the Mohammedans who attended our meetings.

Our visits gave life to our church and energy to evangelists for they realize

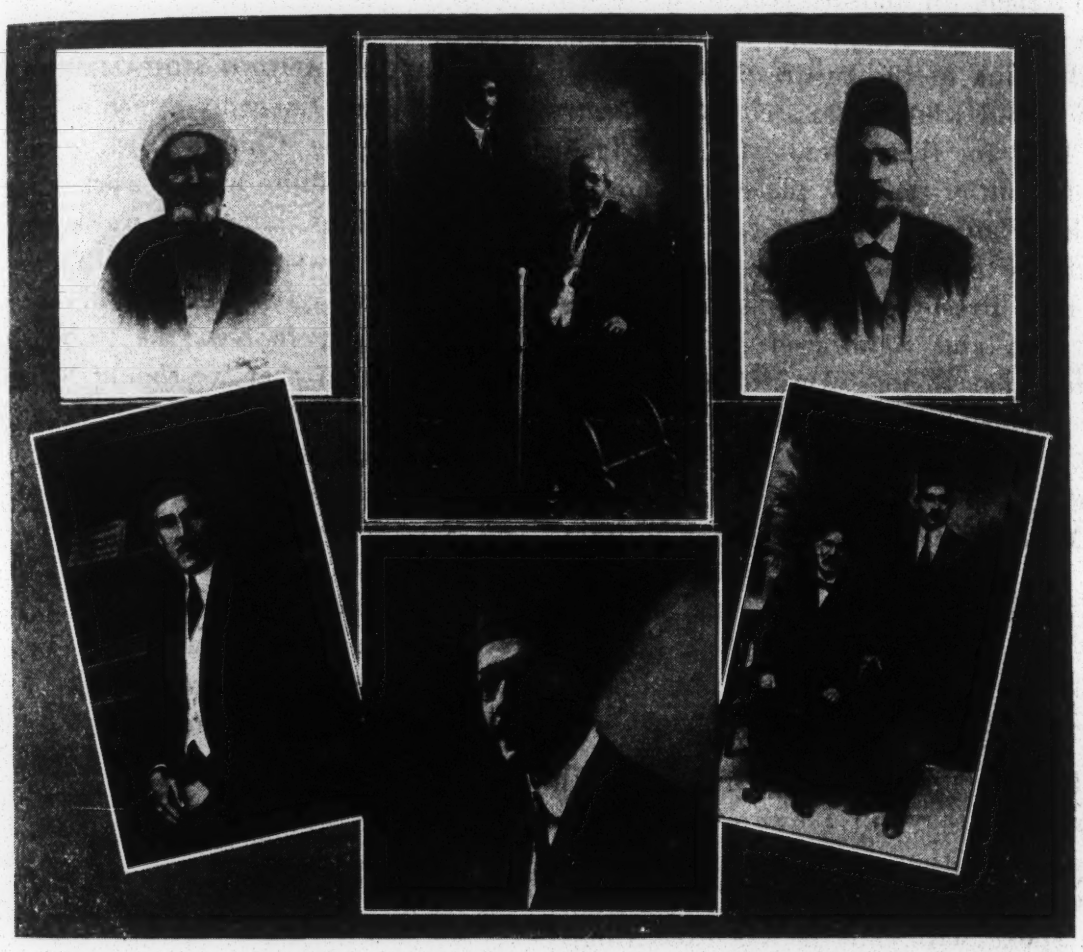
that somebody is partaking with them in their efforts and isolation.

In connection with some of our visits we held the Communion service. Some joined the church as a result of the visits. The number was thirty-four. Six in Toukh, thirteen in Mit Yaaish, four in Kantara, one in Shebin el Kom, two in Damanhour, one in Birket el Sab, two in Minia el Kamh, two in Shabas Amir. There are others also who are asking to join, especially in the places which had no evangelists.

We visited also some of the places which had no evangelists and hope to be able to make longer visits.

I am very glad to tell that all the places we visited keep asking for other visits. When I was in Zagazig outside of the tent of the Conference I found myself saluted on every hand, every one trying to persuade me to visit his village. This delighted my heart and I forgot all the fatigue I had felt in my hard work.

Heretofore I made every effort to teach the people to understand my work, but now I can say humbly—that I have become a very famous man, and my work is known and honored. The Evangelistic Committee was an unknown name to the people but now it is



1. Father and Son, both ministers of the Gospel in Egypt. Rev. Aed Tadrus, pastor of the First Church, Minyah and his son Shukrie Tadrus. 2. Elder Abadeer of the Nakhala Congregation. The first elder in that large congregation. He is now in heaven. 3. Mr. Mitry S. Dewairy who holds a variety of offices in the Synod of the Nile such as Secretary of the Layman's Movement, S. S. Field Secretary, assistant editor of "El-Huda" Elder (Sheikh). 4. Rev. Biskallers Nakhla pastor of the church in Benha. 5. Benjamin Fam, pastor of the church at Abou Tij, Egypt. 6. The oldest and youngest ordained minister in the Egyptian United Presbyterian church. Rev. Ibrahim Tanyus, ordained 1885, pastor of the Motiah congregation, Assiut Presbytery. Rev. Naseef Gindy, Bishay, ordained 1925, student pastor of three high schools in Assiut, Egypt.

quite understood though many think it is a new thing since they saw nothing of it before.

I feel it necessary to say that all the Presbyterial Evangelists in these out-of-the-way places are of the best type of workers so if the Committee is able to keep them for another year it surely will do well. But I hope that our Committee will think of the future of our men in the Delta who can expect no pastorates at least for the present. (N. B. These Delta out-of-the-way places are not yet able to support a pastor).

There are two churches which I ask to have Presbyterial Evangelists, Shebin el Kom and Shubra el Nozha, and I think that Shabas Amir ought to have Presbyterial Evangelists if the Mission takes away the man who is working there at present.

Moreover, is it not necessary to lighten the big burden of the churches of Cairo (which are under the Superintendence of the Mission) so as to share them with the Mission?

II. PERSONAL WORK

I do not have very much to say with regard to that but I owe every success we met to that great work. I do not know for sure the number of individuals we spoke with, but it was exceedingly great.

III. WORK AMONG FAMILIES

This was the most important work we did during daytime. In some places it was very difficult to visit families—nevertheless we were able to visit 100 families. These we advised to have family prayers. Forty of these families keep praying every day. Although we used to spend from 8 a. m. till 6. p. m. visiting, other than preaching by night, yet our fatigue faded away when we heard the voices of the singing families. We saw that we got our reward.

I am glad to tell how Mr. Boyd makes every effort to establish the family altar in the homes visited. He got ready some certificates to be given to those who have family prayers. We are planning to write the names of the heads of the families which keep this prayer covenant to ask after them and encourage them.

IV. WORK AMONG MOHAMMEDANS

Our appointment by Synod being definitely to the Churches we were not asked in a definite way to work amongst Mohammedans, but when we began our visits our hearts turned within us to see this very great number of Mohammedans ready to hear the Gospel, and we considered that we should be called unfaithful stewards if we did not do our best to lead them to Christ. We prepared our sermons in general meetings so as to have something for them and also special meetings for them as in many villages.

Our personal work with them outside the meeting places was of the kind which ought to bear some fruit, but as yet we saw no result except their coming to our meetings and the way they received the Gospel message. But this result which pleased others did not please me especially when I would hear them after the sermon saying: "Indeed it is nice preaching but we do not see any difference between our Christianity and Islam." Only once was I pleased and that was in Bassium when they rose against us and reviled us. I believe that Christianity will not take its place in Egypt except through the blood of Christians. We thank God for the privilege of seed-sowing.

V. WORK FOR INCREASING THE SPIRIT OF GIVING

Also this work was not ours by appointment of Synod, but as giving is a sure result of regeneration which is the

fruit of preaching we found ourselves constantly preaching this subject. We did not find a big difficulty in teaching our people their duty towards the work of God for they shared with the presbytery the expenses. Most of the places I visited paid the Sabbath morning collection to me to give to the Presbytery as a sign of their appreciation of the visit of the "Mandoub" to them, and they promised to pay more if the Presbytery would make the "Mandoub" a permanent appointment.

Many places we visited sent to the treasurer of our presbytery as a result of our work some big sums and others promised to pay from time to time.

This, is a short summary of what we did last year and it is no small thing especially when we remember we were beginning a new kind of work and meeting many new kinds of hardships and difficulties. The work was a joy to me and I thank God for the privilege of doing it.

CONCLUSION

The following are some suggestions which Mr. Boyd and I wish to present:

1. That we continue our visits and hold "Nahdas," or special meetings, especially in places where such meetings have heretofore been difficult.

2. That we extend our work amongst families with the express object of teaching family prayer.

3. That we expand our work amongst Mohammedans making special meetings for them with special sermons suited to them. We hope to study more and more the now-a-day methods of working with them and we hope also to give some attention toward the Copts who have become Mohammedans, and there are many, sad to say.

4. That we do some of the work of the Self-Support Committee and the success we meet encourages us to expect more. We hope to have all the expenses of the "Mandoub" met through this effort.

5. That we give also some more care to the work among pupils of schools, especially Coptic Schools. We began such a work in Damanhour, but we hope to visit every school, of the American Mission for personal work.

6. That we will put also in our program the work to promote the Sabbath School, especially amongst the street boys.

And whatsoever we do, may we do all to the glory of God and for the extension of His Kingdom.

WORK AMONG MOSLEMS BY THE SYNOD OF THE NILE

Mr. Kamel Mansour—Evangelist Among Moslems

THE Christian church of to-day has no wider field in which to till and to plant than that of reaching Moslems. Why? Because "the harvest is plenteous" and souls that thirst for salvation are numerous. How we should thank our Lord of salvation and love for many a Christian who though submerged in the ocean of charity has made the covenant to lead Moslems to Him who said "I am the way, the truth and the life." Many zealous Christians well know that Islam is the problem of problems before the Christian world and they will never cease until they find that Moslems are within the circle of Christianity.

THE CHRISTIAN'S RESPONSIBILITY

Peter and John cried out before the threatenings of the chief priests and elders of the Jews "We cannot but speak the things which we have seen and heard." The apostles prayed "And now Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word."

Paul said "Woe unto me if I cease to preach Christ." Why? Because they felt a responsibility which impelled them and their followers in the beginning of Christianity, to wander in deserts and waste places preaching the Gospel fearlessly.

As a convert working among Moslems I may tell about this work, beginning with the story of my conversion.

When my older brother, who was considered a learned man, was converted all the family and myself were so grieved that when I was sent to the Azhar my father warned me against visiting my brother who lived in Cairo. I obeyed him for a short time but could not be deprived of my brother. So I visitd him. What a happy greeting it was when my brother saw me. He took me to the church where he preached and I attended the meetings and heard my brother preaching boldly, proving that there is no salvation but through Jesus Christ. You may well know that I was grieved at this time because my brother was so deep in infidelity. I begged some of the learned men of the Azhar to bring him back to Islam. We visited him more than once for discussion but the time was spent in reading the Gospel, singing and praying. I noticed that my brother was sincere and loyal to his creed and that it was neither for family reasons nor for moral ones that he had been converted. There was no doubt my brother enjoyed some privilege that I did not know. I asked him for the Gospel to read which he gladly gave me.

I began to read the Gospel carefully and my brother solved for me all obscure problems. After a year of reading I was guided to the most important fact that there is no salvation but through Jesus alone. I realized that I was sinful and that He was my Saviour; that I was captive and He would set me free; that I was ignorant and that He would teach me; that I was poor, blind and miserable but in Him my cup of life would overflow. In Him I found four things that never could be found in Islam:

1. He is my Saviour from eternal death.
2. He is a Helper in distress.
3. He is the highest Example to follow fearlessly.
4. He is my Mediator before the Father.

I believed all these facts and found it necessary to be baptized in the name of the Father, the Son and the Holy Ghost. But my brother told me to wait until the church examined me more.

Some of my comrades knew my views and began to persecute me. My father learned of it and took me home where I was chosen as teacher in a Moslem school that I might be too busy to think of conversion. It was for a year and my pain in thinking of the name of Christ increased. The time finally elapsed and I escaped this captivity to enjoy freedom with my brother in Cairo. I was sent to Alexandria to teach in an American school and after a time when the church examined me well, I was baptized by the pastor. I stayed in that school eighteen years teaching Christianity. My brother died and I was chosen by the Synod of the Nile to replace him as evangelist among Moslems. It is a great responsibility I know but it was necessary to answer the call without any hesitation. I was to rely upon Christ, who could enable me to tell the Moslem people about His glorified name. Four Moslems have been baptized through His work in me.

NECESSARY QUALIFICATIONS FOR WORKERS AMONG MOSLEMS.

Kamel Mansour

WORK among Moslems is so important that it calls for the characteristics of Jesus, especially sacrifice. Others are:

1. Great faith: No obstacle stands before faith for it removes moutains and does miracles. If we trust that salvation will come to Moslems they will be converted. On the contrary, doubt in their conversion, is doubt in the power of the Word that saves fully. It hinders work in the field of the Lord.

2. Christian life: Jesus said "Ye are my witnesses" but we can never witness for Him unless we are living in Him. Among Moslems there are those who lead good moral lives and to win them we must live a much better life. They watch our actions and should see in them the Christ we preach. They insist that Jesus should be apparent in our lives. Once I explained to a servant the advantages of Christianity and the difference between it and other religions but in vain, for he assured me he could never be a Christian and be like a certain cook who used to cheat on the vegetables he bought. No doubt inconsistent Christians are stumbling blocks in the way to Christ and "Woe unto the world because of offences for it must needs be that offences come. But woe to that man by whom these offences come." But thanks to God there are many members in the church whose lives glorify His name. Once I asked one of my converted friends about the things that attracted him to Christianity. It was the conduct of a missionary who was kind to him when he persecuted and insulted him. With another it was the modesty and purity of a teacher that attracted her student.

3. Prayer: In the home of the Christian worker victory and strength for winning souls is received. Every revival in the church has begun in a prayer place. When I began my work I was advised by a Christian "the best means to win souls is to let your knees swell in prayer."

4. Knowledge of Islam: It is necessary to know the principles of Islam that you may have a full idea about the creed of those to whom you preach, and to be able to preach to them in language familiar to them, not for useless discussion but to find a way to their hearts that they may have Christ as their Saviour.

ENCOURAGEMENTS

We are encouraged to continue our work among Moslems because of

1. Liberty in preaching. We thank our Saviour that the time is past when those who preach Christianity are persecuted. Now we can preach and distribute the Gospel in the mosque, the streets and government offices. Now I can visit the Azhar where I meet my ex-colleagues, preach Jesus, and distribute copies of the Gospel among them without any opposition, and often I have prayer with some of them.

I had not seen my parents and relatives since my conversion, a time of twenty years, and when I had work in a certain city and had to pass through my own town I felt sorry to be separated from them. But when the Laborer's Conference was held in my town I was asked to speak. Before the address the chairman said to the audience "Kamel Mansour who has left his relatives and countrymen living here, all these years, has come to tell them about the advantages he enjoys in Christianity. He is like that mad man whom Jesus healed and was commanded by his Lord to return home and tell his relatives about

the miracle of his recovery." When I finished my address I hurried to my parents and relatives who greeted me sadly. But the freedom I had gained from Christ compelled me to tell them about Him who saves us from eternal punishment. I told them I have great hopes that our Moslem country will someday enjoy this freedom and confess and glorify His name.

2. Moslem inquirers: Many Moslems now attend meetings in the church and have fellowship in singing and prayer. The meetings especially for Moslems have become more spiritual than formerly when questions and discussions were on criticisms and foolish opposition.

Once a Moslem came to me asking to be baptized. I asked him what brought him to Christ. He answered, "I tried to obtain salvation through good deeds but failed. I sought for one who would be a high example to follow. I found none but Christ."

The past year I received seventeen letters from Moslems in Cairo and other towns of Egypt asking for information about Christ and the Gospel. All of the letters were written in a spirit of sincerity. My meetings and my home are visited every week by many Moslems asking for guidance to truth.

3. Increase in converts: There are now in Egypt about one hundred and eighty converts. Of these twenty are ready for baptism, fourteen are pastors, some are evangelists, some are teachers, some are newspaper employees and others are merchants and tradesmen. The women too, are employed. And there are special meetings where sermons are given to bring comfort and blessing to all. If we were consistent in the eyes of inquirers there would be hundreds baptized in Egypt.

4. Steadfast purpose of converts: Many converts have glorified the name of Christ for they have been bitterly persecuted and have had many inducements to return to Islam. Merchants have been insulted and robbed, employees have been dismissed from their occupations, but all in vain. In the dark hours they were happy because of the victory which comes through their Saviour. I could write volumes about these persecutions. Four years ago, the father of a converted girl brought a case before the king of Egypt against the missionary who baptized her. The king was desirous of her return to Islam but in vain. Once an educated Moslem told her that the king was interested in her return and she answered him "I am in the hands of the King of kings so I don't heed your king." No doubt all of these things glorify the name of our Saviour.

5. Testimony of the converted: Once I was asked by a church to examine a girl who wished to be baptized. I asked her "Have you known about Christ for some time?" She said "From my childhood I have known many things about Christ. I learned them in a Christian school. I learned many texts from the Gospel but Christ himself I did not know until last year." I said "Are you ready to be persecuted for Christ?" She answered "I am not deceived for I accepted Christ on the condition that I carry His Cross and follow Him. I am always carrying it and am ready to live and die for Him."

I once asked one of my sons in Christ "Are you ready to be baptized before the audience in the church on Sabbath?" He replied "I am ready to be baptized before the king of Egypt."

6. Lives of the converted: Thanks to God their lives are praising Him and

putting to shame some Christians. Once I went to a town to speak. I knew there was a convert in this town. I asked about his life and the answer was, "Would that all Christians would follow him in his habits and conduct found neither in Moslems nor Christians."

POWER OF THE GOSPEL

Kamel Mansour

THE only way we can reach Moslems is through the Gospel for it is more powerful than a sword. I was talking with a graduate of the Azhar who was asking for Christ and he said "I know now why my parents warned me against reading the Gospel for it fills my heart. I know now that it is the word of God indeed."

I asked some of my converted friends what text or chapter of the Gospel first attracted them to Jesus. One of them told me this story. "I was submerged in sin, dead in trespass, in bondage to the devil. I was greatly distressed. I visited a Christian friend and found this text on the wall 'Come unto me all ye that labor.' The influence of that text was greater than intoxicating liquor. So I asked my friend 'Who said that?' He said "Jesus." I bought the Gospel and began to read it. I began to go to church every evening and came to know many Christians. I asked to be baptized and was."

Another told me "Once I was at a cafe. I bought the book of Psalms from a Bible distributor. I had read but little of it when I became convinced that at least one of the books of the Nazarites was very beautiful. So I bought a number of these books this man was selling and began to attend the meetings of a religious organization for discussion and guidance. Then I became acquainted with an evangelist who solved every difficulty that stood in my way to Christ. I was baptized in 1912 and am still steadfast in Christ.

A third said "I was sick in a Christian hospital where an evangelist used to preach about Christ. Among the things I heard and mocked at, was the story of the healing of the woman that had an issue of blood twelve years, just by touching the hem of His garments. But it was a happy night that night that I became worse and asked for the Christ, who healed that woman. I had great confidence in Him and by morning I was convinced that He could wash away diseases. When I left the hospital I sought for Jesus and will befriend Him to the last moment of my life."

A fourth said "The text that influenced me most is, 'The blood of Jesus Christ can purge every sin.' "

A fifth said "My house was next door to a Christian's. One summer night I heard him singing about the happiness that Christians will enjoy in heaven with Jesus. I was so moved that tears ran down my cheeks. I began to attend church meetings just to hear the songs. But I heard the Gospel and after a long time of persecution I was baptized in the name of the Father, the Son and the Holy Ghost."

A sixth said the Sermon on the Mount influenced him most. A converted lady said the story of Christ's crucifixion influenced her. A girl said John 3:16 caused her to seek Christ. Another gave this text "This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief." The book of the Revelation attracted another through this passage "The Lamb which is in heaven will guide them to everlasting waters. And God shall wipe away all tears from their eyes."

Knowing this power of the Word in the souls of Moslems every evangelist should seek through every means to refute their theory of the corruption of the Holy Bible. He should influence them to read the Bible carefully for it is the only guide to salvation in Christ Jesus for "it is quick and powerful and sharper than any two-edged sword."

THE STUDENT PASTOR

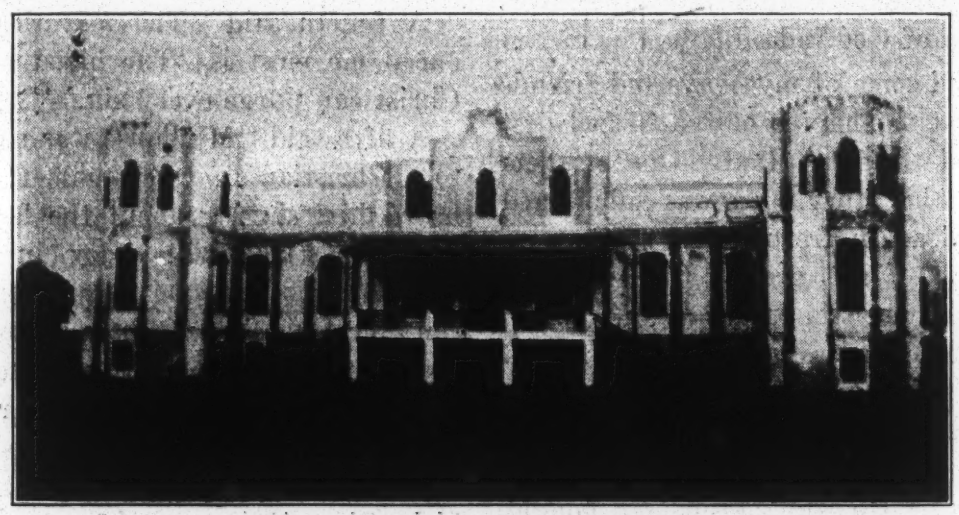
Rev. Naseef Gindy Bishy
Youngest ordained minister of the United Presbyterian Church in Egypt.

I WORK as a student pastor for three High Schools in the city of Assiut, namely the Wissa School, the National School, and the Khayatt School for girls. There are about 800 boys and girls in these schools. Most of these are enrolled in Sabbath Schools and week-day Bible classes.

There are about 50 young men who have joined the Pocket Testament League during the school year, and about 30 who have joined the Alliance of Honor, a society for teaching and developing purity and uprightness.

I received a letter the other day from a fifteen year old boy telling that he had started a branch of the Pocket Testament in his own village and it is prospering.

One of the facts that may interest you is that these schools are evangelical and are attached to the native Church of Egypt. The Wissa school whose picture accompanies this sketch, was established by two rich members of the Assiut Church fifty years ago and it is still supported by the sons of these families. It has a plant that cost about $100,000. It is considered one of the best High Schools in Upper Egypt. Great emphasis is laid on religious education in the school. We covet your prayers for these boys and girls who are the future men and women of Egypt, the church and the country."



WISSA SCHOOL, ASSIUT, EGYPT.

In addition to what Rev. Naseef has said I would like to add a word in reference to the Khayatt School for girls which was also established by one of the rich families of Assiut years ago and is now being supported by the children of that family.—Editor

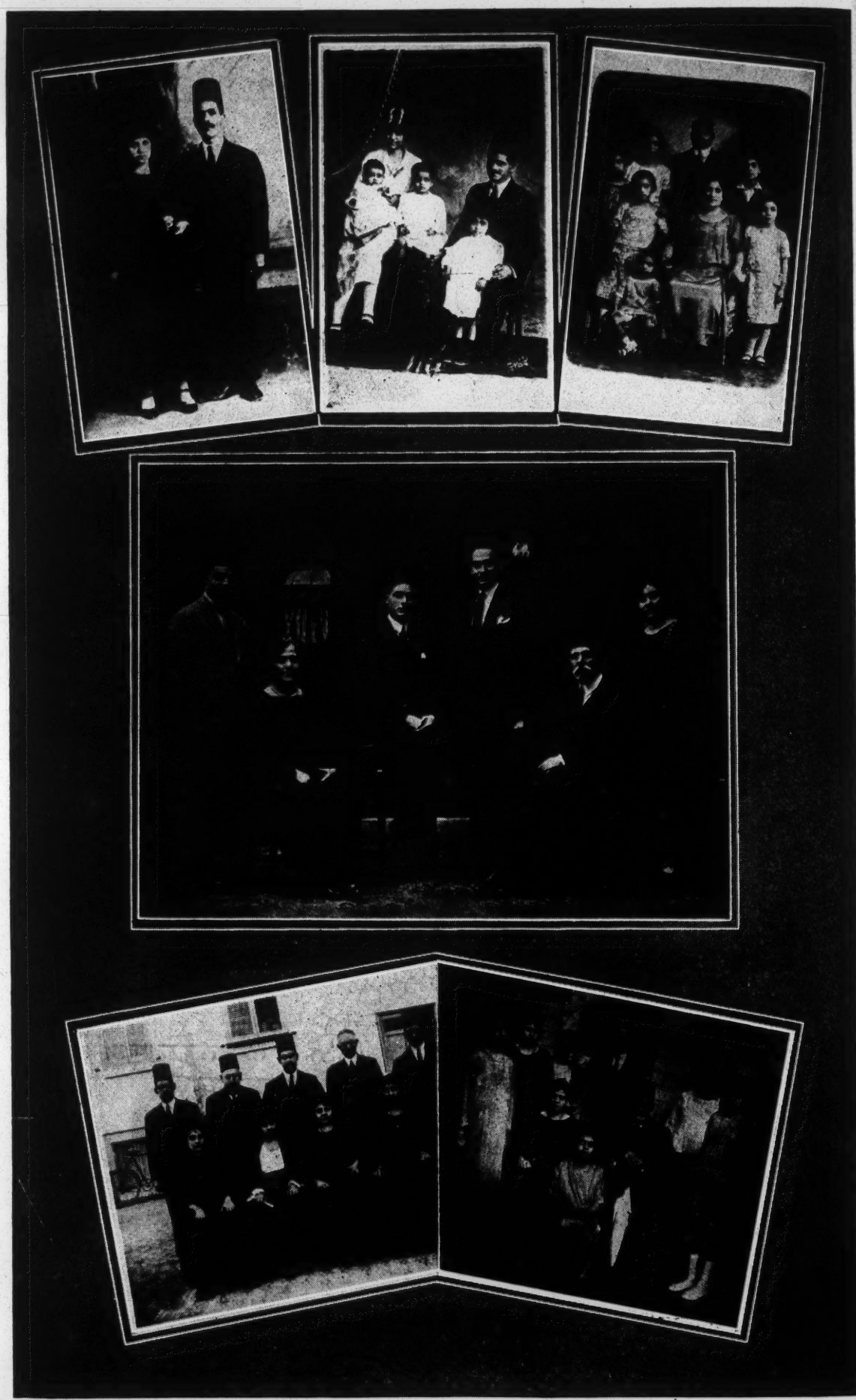
53. RI'ÂYAH. S.M.

ترنيمة مزمور ٢٣

ان سرت في الوادي وادي ظلال الموت
فلا أخاف أبداً انت معي بدوت الرب لي راع فلم يعوزني شيء
عكازك القوي يا رب يحميني يسكنني مراعياً خضراً إلهي الحي
عصاك لي مرشدة بها تعزيني لماء راحة يوردني مولاي
يرد نفسي هادياً لسبره اياي

THE TWENTY-THIRD PSALM IN ARABIC.
TRY IT ON YOUR PIANO

This is the music as it is sung to the twenty-third Psalm in the United Presbyterian Churches in Egypt.



~~The Presbyterial Missionary,~~ Rev. Labib Mishriky and his young wife who is a graduate of the school for girls in Mansoura. 2. Rev. Marcus Abd-el-Masiah and his family. This young man is a graduate from Assiut College and a convert from Islam. 3. Kamel Mansour and his family. He calls them "My flower garden" because they have names such as Lily, Rose, Marguerite, William, (Sweet William). The other two are Mary and Edward. 4. Cairo pastors and their wives. Reading from right to left they are as follows: Rev. Ghabrial Riskulla, ~~Ezbakiyeh, Cairo,~~ Rev. Ishak Ibrahim, ~~Heliopolis, Cairo,~~ Rev. Samuil Girgis, ~~Shubra, Cairo,~~ Rev. Tadrus Naseir, ~~Kulali, Cairo,~~ Rev. Aiyub Makar, ~~Manshiyat-es-Sadr, Cairo.~~ 5. Rev. Saleh Hanulla and family. ~~Pastor of the U. P. Church, Haret-es-Sakkeen,~~ Cairo. 6. Rev. Maonwad Hanna and family, ~~pastor of~~ church, Assiut, Egypt.

MISSION CHURCHES AND MISSION STATIONS IN CAIRO

Rev. J. R. Alexander, D. D. LL. D

THE Churches of which I shall speak are those of our Mission and its Egyptian Church—not those of the Roman Catholic Church or of the several Oriental Churches in Cairo.

Cairo is a very large city. In it and its suburbs live nearly a million of people. The municipality has extended the limits of its authority until it governs about one-fourteenth of the population of Egypt. The city is situated on the borders of three of the great Provinces of Lower Egypt, and in the center of a great farming and fruit growing region. Being the seat of the government of Egypt it enjoys a prestige and a power beyond any other city in Egypt—it is the emporium of learning, of religion of society, of politics—it closely rivals Alexandria in business and exceeds her in wealth and national influence. Its population consists of representatives of most of the races of the three continents of the Old World and of their various religions. It extends from Helwan on the South to Heliopolis—the ancient On—on the North, and for administrative purposes it is divided into twelve large Sections or Wards.

In this city our Mission carries on its work in *twenty-two* places. In *thirteen of these places there are congregations with* communicants. Eight of the congregations are organized churches which have their own pastors, five of these churches are entirely self-supporting.

The churches and congregations and little preaching places are located in the different wards of the city so that they may be centers in which and from which the communities round about may be reached.

The oldest of the churches is in the Ezbekiyah Ward of the city. Around it are grouped our City Boys' School, the Girls' Boarding School, the Theological Seminary, the Armenian Protestant Church, the American Church (English-speaking), the Mission Book Department, the Mission Library and the residences of several Mission families. It is within fifteen minutes walk of the large hotels, the leading Banks, the great business establishments, the Y. M. C. A., the Y. W. C. A., the City Railway Station. The Ezebekiyah Church has the largest membership of all our Mission Churches in the city and in the Delta.

Its roll contains the names of about three hundred communicants. It worships in the Mission Building, but it is collecting money with which to procure its own grounds and buildings. It is self-supporting and is well organized in all its departments of congregational work. Its pastor is one of the leading ministers in the city and in the Egyptian Church. He has the distinction of being the only minister in the church who regularly and consistently conducts the services using the written (classical) Arabic forms of speech. While he never uses the vernacular, his style is simple, earnest, clear, evangelistic. He has, during the seven years of his pastorate, built up his congregation from ninety members to three hundred. In his congregation are the students and teachers of our Ezbekiyah Schools. He is the poet and musican of the Egyptian Church, and in his congregation is the best trained and most helpful choir in Egypt.

The church in the Faggalah Ward is the second largest church in membership, but its attendance is much the largest in the city. Its pastor is a very able and eloquent preacher. While he

is one of the foremost scholars in the church, yet in his sermon he soon drops from the classical forms of Arabic into the vernacular. He seems to feel that he must be sure that every woman, boy and girl, as well as his educated hearers understands his message.

The congregation is the wealthiest of our Cairo churches. It has secured grounds and erected its own building at a cost of fifty thousand dollars. In connection with the church, the largest Protestant Church in the city, is a fine manse in which the pastor and his family dwell. Near it is our Faggalah Girls' School whose girls and teachers attend this church. The building is located near the Cairo Railway Station, within a short distance of the Coptic Cathedral, and a Reformed Coptic Church, and in the vicinity of large Catholic, Greek Orthodox and Armenian Orthodox Churches. The fine new Coptic Hospital is only a block or two distant. From the Faggalah Church two or three other Cairo congregations have sprung.

The Kulali Church is a well organized congregation, occupying its own grounds and buildings. It, too, is self-supporting, and its pastor an active earnest man. It is situated adjoining our Kulali Girls' School whose pupils and teachers attend its services.

This church is the outgrowth of a little girls' school opened in this quarter over forty years ago. The man whose labors culminated in the organization of the church, was the Rev. Mikhail el-Belyani, the Monk whose story is so vividly told in Scouller's Manual of the United Presbyterian Church. He was the first Egyptian ordained by the Presbytery of Egypt. He was called to the pastorate of the church at Kus in Upper Egypt, but owing to circumstances was never installed. He spent the closing years of his life as "stated supply" in the Kulali Congregation.

This section of the city is a comparatively new one and is occupied by railway employees, clerks, laboring people and small business men. The great Railway Machine Shops are still not far from the church. One of the members of this church, a Railway Clerk, has been the means of opening work in two sections of the city. That he might be better fitted for this work he took a special course, in his leisure time, in our Mission Bible School.

In Shubra is located one of our recent churches with one of our younger pastors. It is the outgrowth of a meeting opened for women and conducted by one of the Mission harim workers. As the years went by a preaching service and a Sabbath School were begun. The congregation owns its own ground and church building. This building is one of the neatest and most suitable for its work in the city. The congregation has grown rapidly and true to its origin its women membership is larger than that of the men. It is self-supporting and its elders and members are earnest workers in building up their congregation.

This ward of the city is distinguished as containing more Protestant Christian Missions and denominations than any other. In it, not far from our Shubra Church, are the congregations of the Holiness Movement, the Plymouthites, the Seventh Day Adventists, the Church of God, the Apostolic Assemblies, the Tongues people, the Pentacostal people all Prostestants, and all unyielding separatists. Their congregations are small, their workers not well educated, their missionaries few, their means limited, but they refuse to co-operate with one another or with our Churches.

In this ward also are strong Roman Catholic Church, convents and schools, besides a Coptic Church, the Lord Kitchener Hospital and other public institutions. The city is rapidly extending in this direction.

In Heliopolis within a short distance of ancient On, one of whose obelisks still stands in position, is located another of our more recent churches. New Heliopolis is the product of an Oasis Development Company. It is built and the style of its architecture is, in accordance with the prescribed plans of the Company. Being situated in the desert between the Mukattam Hills and the cultivated land of the valley it is one of the healthiest parts of the City. The congregation contains a large number of Syrian members. The property and the church belong to the Mission—one of the benefits of the New World Movement effort. The congregation is rapidly approaching self-support.

Its genial pastor was for a long time the successful shepherd of the flourishing church at Kena in Upper Egypt.

The very newest of our Cairo Churches is that in the ward called Menshiyet es-Sadr. It was organized in the beginning of 1925. Its pastor began to work in that suburb while he was a student in the Seminary and gathered the nuclei of Congregations in the three small suburbs of Menshiyet, Ain Shems, and Marg. These three small Congregations have been united into a pastorate with its own church property in the first named. Through the efforts of the energetic young pastor a small building that is used as a school and church has been built. Money is now being collected with which to erect a suitable church building during the coming year.

There remain two other organized congregations in the city. Haret es-Sakkain is the second congregation that was organized, and its pastor is the oldest and most experienced in the city. The eighth congregation, Fum el-Khalig, is largely the outgrowth of Haret es-Sakkain. It is earnestly seeking for a pastor. In the locality of these two Congregations Dr. Harvey lived and worked for many years.

We must now tell something about the five Congregations that are almost ready for organization.

One is situated in the Abbassiyah Ward. It holds its service in part of the Fowler Orphanage. Its basis is, of course, the Orphanage and its staff, but in connection with it is a small day school for girls and another for boys. It is served by one of our licentiates who is rapidly gathering an interesting and hopeful congregation. Its roll contains eighty-five names. A congregation with a membership so large as this in America would most probably be a pastorate and we hope that this one will soon be organized and have its pastor. The quarters in the orphanage have become too small for the meetings. The adjoining passageways are being occupied and in some of their special meetings they put up a tent in the front garden and hold their services in it. They are searching for a suitable site for a Church but ground is dear and they are poor.

It is very important, however, that a church should be established in this quarter. The Synod's Theological Seminary is being erected within a short distance of the Orphanage, and the students and staff will be located on its grounds. The government is establishing its University—The University of Egypt—in the immediate neighborhood. Sixty acres have been appropriated for

the Medical Department with its allied schools of Medicine and Dentistry, with their necessary Laboratories, the dormitories required, etc., etc., and in another large plot near by will be placed the Schools of Law, History, Science, Chemistry, Mathematics, etc., etc., In all these schools there will be Evangelical and other Christian students. *The Evangelical Church in Abassiyah should be ready to provide a Church home for them.*

Another of the coming Churches is located in the ward known as Mahmasha. In this section of the city a congregation of over one hundred people, of whom forty-four are communicants, has been gathered. Here also an organization will soon be affected. The people have been meeting in rented places but feeling the need of a place more permanent they have secured a plot of land—a portion of a family endowment—at a nominal rent for a term of years. On this lot they have erected a temporary building in which they have their growing girls' school and in which they also hold their religious services.

This congregation is served by a young layman one of the students of our Mission Bible School.

In this section of the city is located the Coptic Theological School, the stores of the Vacuum Oil Company, and other public buildings. This part of the city is also rapidly growing and land for building purposes is increasing greatly in price.

Our Mission College for Girls is situated only a short distance from the Mahmasha and the Abbassiyah Churches—about half way between the two.

I shall mention just one more of the five congregations that are rapidly growing into organized churches. This one is Khurunfish and is located just off the famous street known as the Muski. It is in a distinctly Muslim part of the city and was begun as an effort to reach the Mohammedans of that section. A small girls' school was opened and a reading room with books, Bibles, and other literature was furnished. Soon religious meetings and preaching services were held. Many Moslems came, and also a number of Copts, Churchless, and Christian only in name, and a few stranded Protestants. Of these a membership of forty has been gathered. Mohammedans still attend the services and gladly accept the literature offered them. It is an effective light center in a very dark place.

It is quite a coincidence that this place is just across the street from the precinct in which Drs. McCague and Barnett began their work seventy years ago. It is possible that we may be able to secure a location within a stone's throw of their first meeting place and residence.

The work in this locality is being carried on by a young layman, another student of our Mission Bible School.

The eleven other places in the city in which regular Evangelical work is being done are yet in their beginnings but they are promising. Let me merely mention the two most recent places:—Helwan is a suburb to the South of the city, famous as a health resort. Its sulphur baths and large hotels are patronized by many each year.

The use of a church building has been practically given to us in this growing quarter. A small community is being gathered and work has been begun in church, and Sabbath School and harim.

But Giza is the place in which our people have opened work only this past

year. It is across the River to the West, just beyond the city limits, and sits almost under the shadow of the Great Pyramid of Cheops.

Giza is the capital of the Province of that name and is connected with the heart of the city by tram and rail.

An adherent of the Evangelical Church has given the use of a part of his house as a place of meeting, and a young layman of the Mission Bible School has been placed in charge. The attendance at the services during the first week in June numbered fifty. There are several members of the Evangelical Church having their membership in other Congregations, living in Giza, who we hope, will form the nucleus for a permanent Congregation.

"Hitherto hath the Lord helped us" in Cario. The sacrifical efforts and zeal of the missionaries and of their faithful Egyptian co-workers during the past half century are achieving these wonderful results. McCague and Barnett, Lansing and Ewing, Watson and Harvey and Giffen, and their devoted wives, with the Misses Johnston (Mrs. Stewart), and Thompson, and Smith, ministered and toiled with utterly inadequate resources, in the midst of trials, discouragement, and dissapointments scarcely thinkable today— they labored, and prayed, planted and watered, and we have entered into their labors.

THE OPPORTUNITY THE EDUCATED WOMAN HAS TO SERVE CHRIST.

Mahaneya

PERSONS unable to read are really not better than the animals.

In the early times people thought that education was unprofitable for women because, though they are educated they can not earn money. They did not know that it is education that makes a real mother, a well-behaved wife, a happy home and a civilized nation. Now-a-days they recognize the truth of the saying: "By educating a boy you get an educated individual, but by educating a girl you get an educated family."

Later, people noticed the value of Christian educated girls being blessings wherever they go. Unmarried girls can serve Christ by being Bible women, such as Miss Julia Hanna who was graduated from P. M. I. in 1912. She goes to different villages riding on the train or on a camel or on a donkey and sometimes she walks. She spreads the message to

ESBEKIAH DAY AND BOARDING SCHOOL GIRLS WHO TEACH AND HELP IN THE STREET SABBATH SCHOOLS

the people who have not heard it before. She is always rejoicing and interested in that work, knowing that she is serving her great and beloved Master, Jesus Christ.

Another one, who was educated in this school is Sitt Bista Ibrahim, the blind Bible woman who is working in Zagazig. She teaches the ignorant women different passages from the Bible. She goes from time to time to Hehia,

Mit Gamar and Minia el Gamih where she spreads the salvation message.

A Christian educated woman can have the opportunity to serve Christ by being a teacher such as Tafeeda Morcus, the teacher in Sanabo. She is setting the highest example of a Christian educated girl among her pupils and all who become acquainted with her.

Also there is Miss Sofia who taught in the P. M. I. for ten years and a half. After marriage she was a great blessing in the place to which she went. She influenced her husband to build a church and many people came to know Christ there.

Married educated girls can serve Christ by being a sunshine in their towns and homes, such as Sitt Ameena and Sitt Niema who are pastors' wives. They visit the sick, help the needy, comfort the sorrowing and hold meetings for the women. Their homes are always clean and tidy. By Sitt Ameena's influence eight girls came from her village, Beni Smair to the P. M. I. Some received help from the school for they are poor, others are at the second table and pay in full.

Perhaps one would say that these are pastors' wives. Well, Sitt Zahia Gindi, the wife of a merchant, is setting the most high ideal of a Christian educated woman. She has well trained children. She is interested in their lessons and encourages them in their studies. She teaches them in their free time, songs and Bible stories. Also she is an intelligent companion to her husband, comforting him in sorrow and counseling him in trouble. In fact she is making a happy home.

Another one, who was graduated in 1915 and married a wealthy man living in their own Ezba, is a wonderful blessing among the fellaheen (peasants) there. She had something like a clinic where she puts drops in the eyes of the women and children and she puts iodine on their wounds etc.

She gives what is more valuable, and that is she teaches them about our Saviour. This woman is Sitt Bessie Hanna.

So we see that there are many opportunities in Egypt for every educated girl to serve Christ. Thus she will be like sunshine to her home, to her country, to her nation and to the world.

THE MAKING OF A TYPICAL EGYPTIAN CHURCH

Mrs. T. J. Finney

WHEN the web of this Christian Church in Egypt is unrolled it will be very interesting to see the warm, rich colors of the lives that have been woven into it. There are the lives not only of those whom we revere so highly from among ourselves—such as the masters of mission diplomacy, the threads of whose great lives gave great strength and beauty to the beginning of this web, but there are the glowing colors of other lives both from among ourselves and from Egyptians, wonderfully wrought into it from then till now, so that through it all there is the interweaving and interblending of color from both East and West.

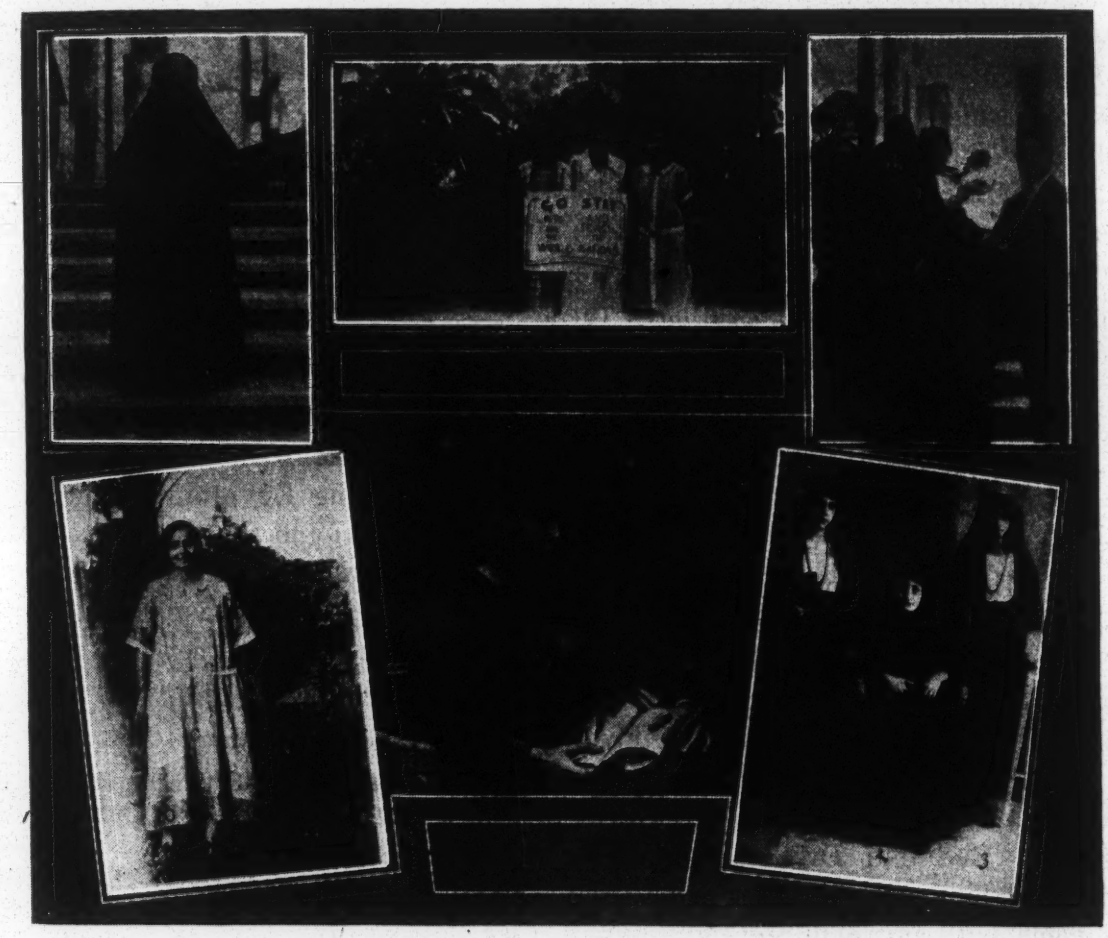
Let me show you a bit of Eastern color in the autobiography of the faithful old Bible woman in the Shubra Congregation.

"Eighteen years ago I came with my two boys, Fuad and Anwar and my little girl Katrina to Egypt. It had been my purpose to go on to America but I was detained by the providence of God in Cairo.

I was a Christian having been brought up in a Mission School. Being obliged to support my little family I went to the

American mission to see if I might be employed in Christian work. Miss Thompson, that well beloved woman of God, took me with her and set me to work in Shubra an important district of Cairo which now numbers nearly 100,000 inhabitants.

After a little we hired a room for our meeting for which Miss Thompson paid $1.25 a month, and we started a women's prayer meeting. I started out early in the morning and went round to the women and told them it was the day of the meeting and they must get



1. Sitt Marion the faithful Bible-woman of Shubra who tells the story of the beginnings of the church, Shubra, Cairo. 2. Rev. Samuil, his wife and baby, his mother, in the front, his mother-in-law and Mrs. Finney. 3. Ezbekiah Girls' Day and Boarding School. Graduates who have had this year Normal training and student teaching. All expect to teach in the fall. 4. Mahaneya the leader of the Volunteer Band in the Pressly Memorial Institute, Assiut, writer of No. 14. 5. The 1925 class from the Bible Women's Training School, Tanta. (1) Mary, (2) Umzakeya, (3) Futna. 6. Mary Dewairy who was a delegate from Egypt to the World's Sunday School Convention in Glasgow. Mary is a daughter of Mitry S. Dewairy, S. S. Field Secretary for Egypt. She is a student in the Girls' College, Cairo.

We went first to the house of a Coptic woman who received her lesson. For three months I went on like that then I went out into the neighborhood and persuaded other women to come until we had twenty women who were having lessons. These were very simple women who were hearing the Gospel for the first time.

ready. And when I had gone round to them all I went back and gathered them all up and took them with me to the meeting place.

As the women increased in number Mrs. Harvey very kindly procured a small house for us for which she paid $7.50 for six months. In this we could

have more freedom and we got a poor woman to live in it and care for it.

Miss Thompson then bought 45 second-hand chairs and some oollas (water bottles) for water, because the people here are fond of drinking a great deal of water, and we gave out the word and very soon the chairs were full.

We next thought of starting a Sabbath School. We bought a mat for the floor on which the children might sit and thirty children came. Miss Thompson taught the women and I, the children.

The next step was that we got a student from the Theological Seminary to hold meetings during the week on Tuesday and Friday nights, keeping on the meetings for women on Thursday mornings. Still no men came though there were perhaps forty women attending at this time.

Then Miss Thompson said, "Let us make a meeting on Sabbath morning and ask the men to come," but I said, "No, this is enough. I cannot leave my church in the Faggali district. I love my pastor there, I cannot give up my Sabbath morning service in my own church." She told Dr. Hunt of her desire and he came and said to me, "I will come with my children to Shubra on Sabbath morning. Will you not come with us?" I still said, "No, I cannot," but afterward I went.

At first we had only one man, then two but always many women. Dr. Hunt used to go with me to visit in the homes on Thursday afternoons and sometimes twice a week. I cannot tell you how happy we were when he examined five women and received them into communion. This was the beginning of the Shubra Church.

These years have not been easy ones for me because during the nights and mornings there were the three little ones to care for and keep in school. And the money went so fast for food and clothing and books and rent. The streets were long and hot and dirty and the stairs were hard to climb. Many prayers and sometimes tears went into the work but it was always a joyful work because God was in it ."Not unto us, oh Lord give glory but unto thy name.' "

—Miriam Girgis

Today Shubra Congregation is one of the most important ones in Cairo. They worship in a new church which was built by themselves with the help of the Egyptian Christians and the missionaries personally. There is a Sabbath School of more than two hundred pupils; a flourishing missionary society; a devoted young Egyptian Pastor, Rev. Samuel Girgis; and the church is entirely self supporting. God grant us many more self-sacrificing women both Eastern and Western so that the web may be gloriously completed to the Glory of God.

MY IMPRESSION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION.

Mary Dewairy

MOST of you no doubt have heard about the World's Sunday School Association held in Glasgow, June 1924, therefore I shall just state a few things of what impressed me most in the meetings.

I had never before attended such a large conference. There were about four thousand delegates. I was sent to Glasgow by the Girls' College, Cairo, as their delegate. Being still in College I am naturally shut in a very narrow circle but it gets a nice bit wider each year. Seeing so many nationalities and denominations all united together with one heart made me feel more than ever

the importance of the Child. The Sabbath School is mostly to teach little children and bring them to the feet of Him who said. "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." Still more did I feel the importance of the child when I saw men of great personality, such as philosophers, politicans, and capitalists taking a large part and interest in the convention. It seems that after two thousand years, people have come to realize the purpose of Jesus when he set the child in the midst. Does not this mightily prove the superiority or rather the Deity of Jesus? How little we understand of Him! Philosophers will study His words for thousands and thousands of years to come and will not realize His full purpose.

The reports of Sabbath School workers fill one with wonder and praise. Children of India and China are saved from idolatry and all the wickedness and cruelty that accompany it. Children and people of the Fiji islands have been changed from brutality to civilization. Where the Sabbath School goes, peace follows, culture and civilization and especially the knowledge of God.

The Moslem child is saved from the vile words and superstitions that fill his tiny brain.

During short sessions, Sabbath School teachers spoke out of experience about the best ways of winning the child. Constant prayer; winning the child first to your own self and then to Christ and attracting his attention with pretty stories and pictures are among the most successful ways.

To get the child to know the truth and practice it, is to get the whole world in the right path. He is the man of tomorrow.

The Sabbath School teaches the child everything that is good. Duties to body, mind and *soul*— as in the Junior Societies. Duties toward home, country, God—as in defending Prohibition. Duties toward everything, in promoting world peace.

The value of the Sabbath School is felt at home where self-sacrifice, obedience, service and love abound. There, the child practices most. It is felt in the church. A Sabbath school member is always working for his church. It is felt in the State, when children grow up good citizens. They are sound in body, mind and soul. They defend Temperance and they fight for the right. The prison doors are opened, the passion for war dies and public peace is secured.

MARGARET G. DOUGLAS

In the home going of Miss Margaret G. Douglas on June 26, 1925 the Young Women's Missionary Society of the Topeka United Presbyterian Church feels a keen loss and offers this tribute of love and respect to her memory.

In character she was pure and noble. In her home she was a loyal and unselfish daughter and sister, the counsellor of her widowed mother. To the church in various capacities she gave efficient service. She was unsuspectingly stricken by disease after one year of service in the Cairo Girl's College and after requesting that her short term service be made a life service in the Valley of the Nile. When the Master said, "to have willed is enough," with faith, courage and resignation she submitted to the Divine will and victoriously suffered and entered the life eternal.

Her life remains with us as an inspiration.

To the bereaved mother, sisters and brothers we extend our deepest sympathy.

—Committee

MISSIONARY EDUCATION: HOW MAKE IT EFFECTIVE IN THE CHURCH.

At the Women's General Missionary Convention, Mrs. Gilmore, the President, arranged for two periods for the discussion of Missionary Education. The second day a conference and discussion brought out various phases of methods to be employed. The speakers have kindly condensed their talks into brief space and have permitted us to pass them on to the readers of the Women's Missionary Magazine.

We regret that one subject "The Church School of Missions" was not presented, because one who was asked to present this phase was not able to attend the Convention. At a later date we shall present this subject also.

MISSIONARY Education is the greatest single idea that has entered the mind of the church in this generation. It is as we all know a plan to acquaint the whole church with her whole task. The ultimate aim is the evangelization of the world; the more immediate aim is by a process of education, to fit the church for her task. There is no part of our missionary work more fundamental, nor more important than educating the church. Therefore it is well for us to discover if we can what methods we can use in our particular circles, to help men and women and youth and children to so understand God's great plan for the world that they will be willing to place their lives in the place where they can best help carry out this plan.

THE MISSIONARY PROGRAM

Mrs. J. K. Stewart

THERE are two requisites of a true missionary society. First those in the society must have a zeal for missions, second the society must have a worth while program.

We, the women of this Convention, have that first requisite, a zeal for missions. The very fact that we have come miles to this Missionary Convention proves it. Today we are to deal with the second requisite, the problem of making our missionary program interesting, practical and far reaching.

As we begin to plan for our yearly program we must first realize that it depends on our individual societies to make our church a missionary church and that our churches will be interested in missions only in so far as our societies do their work well and efficiently. This will mean that we must have a varied program, one that will be interesting and inviting to those outside of the society, and one that will be able to hold their interest after they have once shown interest. To have such a program will mean that we must have a society that is functioning, not only one day in the month, but every day in every month of the year.

In most progressive societies today, where there is a large membership of interested and instructed women, the group system is used. By this plan the society is divided into divisions and each division in turn is responsible for the program. By means of this group system, the competitive idea is fostered and each division endeavors to make its day the banner day of the year. This system is now meeting with favor in many societies, and will probably meet the need in your society.

In suggesting methods for forming your program no definite rule can be given. A plan that may be most successful in one society may not work in another society. Each society must study its need and adopt the plan most suited to them, keeping in mind always the fact that no missionary meeting can

be helpful and uplifting unless there have been some who have given much of their precious time and thought to the program. No one wants to go to the missionary meeting and hear someone read an article from the magazine that you have read yourself a week before. No one wants to belong to a society where two or three always do all the work. This may be the problem in your society. If you are to keep your members interested you must give them something to do. They must have a part in His service. Some may be backward and timid but down deep in every heart is the desire to serve and your program must be varied enough to include their services. No one will be much interested in a society where they do the same things over the same way every meeting of the year. An indifferent one will not be drawn to such a meeting. By means of pageants, good missionary speakers, carefully prepared papers, and true mission study, our mission fields must be brought vividly before us. When this is accomplished our societies may truly be called missionary societies.

I close with a few things that every missionary society should have. It should—

1. Have a program of missionary education.
2. Be interested in the entire Kingdom.
3. Support a missionary.
4. Practice the habit of praying for missionaries by name.
5. Encourage visits of missionaries.
6. Have mission study classes for all church departments.
7. Give missionary programs.
8. Have a Missionary Magazine table.
9. Use missionary dramaties.
10. Send delegates to summer conferences.

THE ADVANTAGE OF MISSION STUDY CLASSES.

Mrs. Huber Ferguson

A MISSION Study Class is a group of persons who study a text-book on missions under a teacher. Such a class involves the application of the mind in study, and the expression of ideas in recitation and discussion.

Knowledge of missions can be gained through private reading, but study in a class has two advantages over reading: It clarifies the material, and fixes it in the mind.

The study class is superior to hearing addresses on missions as a method of learning, because the subject matter of addresses has a way of slipping from us.

The advantage of the class over the discussion of the usual missionary meeting lies in the fact that only those who are "on the program" do any work for the meeting and only they are apt to receive much from the meeting.

The two facts that give the mission study class its pre-eminence as a method of gaining missionary knowledge are (1) that a teacher prepares for the illustration and impression of the materials studied, and (2) that the pupils do some home work to prepare for the class.

A comparison was recently made between the Ecumenical Missionary Conference held in New York in 1900, and the recent Missionary Conference held in Washington. D. C. The addresses in the first meeting were stories of pioneer work and popular appeals to arouse interest in the cause. In Washington, intelligent interest in missions was taken for granted, and the addresses appealed for devotion to Christ and co-operation of the forces. One of the great influences that has wrought the changed attitude toward missions has

been the Mission Study Movement which has grown up in the last twenty-five years.

THE SUMMER CONFERENCE—ITS MISSIONARY EDUCATIONAL VALUE

Miss Ida B. Little

WE would name three results:—

1. To go home unimpressed.
2. To receive impression, but fail to act.
3. To receive a vision which is converted into service.

TO be indifferent in the face of opportunity suggests disaster. To be impressed, yet forgetful, makes for a losing Christian. "Impression minus expression equals depression." From vision to service is sublime—God's purpose for life. "By their fruits ye shall know them."

Permit four pictures of real life, all belonging to class three.

No. 1. A young woman, vivacious, intelligent, well-meaning yet with no true idea of life investment. She thought a conference was a place for fun chiefly, the program being more or less of an incident, but one conference converted her purpose in life. She became eager to be a useful Christian. A proper balance came to her life, "First things first," the slogan.

No. 2. A young woman of limited education and talents attended a conference, her church making it possible. She went home inspired, determined to do some real service. She volunteered to teach a Sabbath School class and still serves faithfully although some years have passed. The conference exalts personal responsibility and prompts worthwhile undertakings.

No. 3. A bright young girl, already giving service in the church attended a summer conference where her ideas were magnified. When she returned, joy radiated from face and act. If possible, she was more active than ever. Hope began to blossom that some day she would give her life to full service, but, in a few short months life temporal gave way to life eternal. In memory she lives a young girl of ninteen beautiful summers,—a radiant Christian. The conference helped to glorify her last days.

No. 4 She was a mother fond of the world and the things of the world. She was financially able. Her greatest desire for her daughters seemed to be social grace rather than saving grace, although she was a professed Christian. She magnified the dance and service had no place.

One of these daughters seemed to have loftier ideals. She attended a summer conference and there made her decision to give her life in service to Christ as a missionary to China. Her mother, —wise in spite of her seeming lack of vision—attended conference the next year. There she caught a vision of service and was made willing to give her beloved daughter to her chosen work. Now she rejoices that the sun never sets on her labors for while she sleeps in America, taking much needed rest, her daughter in China is "carrying on." The world with its allurements has lost its former charm, and now, her life bound up with Emily's in Christ, is helping to harvest the fields white and ready.

Does not the summer conference convey a living missionary message, educational to a great degree?

THE PERSONAL TOUCH

Miss Martha MacGregor

THE personal touch in anything always adds greatly to the interest in that particular thing. In no work is this touch more needed than in missionary work. We, in our home societies, can become more closely associated with the work of our church by the presence from time to time of those who are actively engaged in Christ's work either at home or abroad. If your missionary society lags in interest, try, if possible, to secure a missionary on furlough to come and give a heart-to-heart talk. Perhaps she may display some foreign costumes, trinkets, or curios which will increase the interest.

Then, too, personally knowing the missionary is a great help to one.

It is a great privilege to be associated with the missionaries either in school or in the church. My advice to all is to acquaint yourselves with as many missionaries and their work as is possible to do. You'll find your interest in all forms of Christian work will be greatly increased. Their lives are so consecrated that we would do well to pattern our lives after them, since they have fashioned their lives after Christ's.

VALUE OF DRAMATIZATION IN MISSION STUDY

Mrs. E. D. McKune

THE Africans say that what goes in at the ear—"door"— may come out at the other side, but what goes in at the eye must stay in, because there is no "door" at the back of the head. How our minds would be enlightened, how our hearts would be touched until our entire time, substance and greatest of all, our service, would be consecrated to Him if we could but *see* the needs in the Home and Foreign lands. We may read, missionaries may tell us, but the most of us busy with our own affairs, will soon forget the message that seemed to thrill us with the determination to help those whom we have never seen.

What can we do, we ask, for we cannot all visit the needy places. We can choose the next best means of visual experience—that of reproducing as clearly as possible what was in the minds of those whose personal experience has been broader than ours. Suppose we each try to blot from our minds the most beautiful, or if you wish the most horrible thing we have ever seen and we realize that what we see is our lasting possession. We realize the value of the photograph in this respect. But for our purposes as a Missionary group we have learned to depend much upon the time-old instinct to "act out" or dramatize.

Of the many types of dramatics which might be used effectively in Mission Study, we shall mention a few.

Simple Impersonations. Since Ming Kwong is fresh in our minds, suppose we take an illustration from it that has proved helpful. One woman studied carefully the life of Robert Morrison until she made his life her life and then in an original way told the story in the first person as she thought he might tell it himself.

Original Monologues based on an imaginary conversation with a missionary or foreign sister are most effective.

A leader may *tell a story* and let it be acted out, *impromptu,* The Bible abounds in dramatic stories, e. g. The Good Samaritan. This is a fine plan with children and might be used with adults.

Short simple plays to be memorized and given at Missionary Meetings.

Longer missionary plays (or several

short ones) to make up an evening's program, for the general public.

Pageants if well chosen and given, have a dignity of costume and message.

Simple Tableau, Pantomine, or Picture Scenes. The picture may be self-explanatory or a reader may be concealed to interpret it, or to interpret the action, if the characters act in pantomine.

There are three kinds that have been used effectively, although lacking the dignity of real dramatics. A good reader might read a *play,* the other women listening while they do handwork. The leader may secure, or copy, a short play, assign the characters before the meeting and let it be *read without previous practice.* While this type would save time yet it couldn't be reccommended for use very often, since greater value in dramatization is in the interpretative action than in the words themselves. An *original play* by one of the members to suit local needs adds much zest and interest.

We might think together of costuming, rehersals, frequency, etc. Costuming, whether the play and conditions locally demand simple or elaborate dress, must always be true to the character represented.

Much has been said about the time, frequency, etc. of rehersals. May we add only this statement: ALWAYS BEGIN EACH REHERSAL WITH PRAYER. The spiritual effect is most noticeable.

How often dramatizations should be given depends upon local conditions. It is not well to "over-use." Perhaps most of us are inclined to "under-use"

Dramatics may be used effectively with all ages. Where there is Life, there is the desire to do, to be. Youth is full of life; those in the sunset years of life cling to it. Often the most impressive parts are taken by those who have gone ahead of Youth in human experience.

The list of plays given in the July Magazine were used in illustrating the types mentioned. There is no need of repeating them.

Finally, dare we say that we have done enough if the play is interesting? No we surely want to hold the interest, but we must do more. The play must bring us to a worshipful attitude toward God. It must make us see the needs so vividly that we will be constrained to do our share in making God's Kingdom real to the peoples of this earth.

VALUE OF MISSIONARY LITERATURE

Mrs. J. A. McDonald

NO one denies in this day that information is quite essential to inspiration, zeal and enthusiasm along any line of useful activity.

But in the matter of missions, some fail to apply this principle and as a result many in our congregation are not enlisted as workers in missionary societies. These are not reading missionary literature and know nothing of the need that constitutes a real appeal to the informed mind. Many a person previously disinterested has been inspired to a life of active service for Christ and humanity in the light of an opportunity made clear by the printed page.

Never has missionary literature been so indispensible as to-day. So many things are taking place in mission lands, so many changes coming to pass that to be abreast of the times, one must read of missions and missionaries.

And never has there been such variety and such abundance of missionary literature and this too without cheapening the quality of it.

Is it histories of missions or mission-

ary biography that is desired? Book catalogues offer long lists from which to choose. Is it mission study books? These are to be had in numbers and at small expense. As United Presbyterian women, boys and girls, what better could we desire than is offered by the Literature Department of the Women's Board for Home and Foreign Study classes?

The foreign Mission Hand Book put out each year by the Board of Foreign Missions and distributed gratis upon request affords a most interesting and profitable series of studies. It has been used with great profit in C. U. meetings. Try it next year with your young people.

Looking over the Literature Secretary's display one is impressed with the number and variety of missionary leaflets. Surely these must have proven to be a valuable means of increasing, missionary interest and enthusiasm.

The little printed page has much to recommend it.

(a) It is convenient for distribution. Several can be carried about in the pocket and passed out as opportunity presents itself.

(b) It is brief. Most missionary women are busy women. Some might be discouraged by the suggestion to read a book. But the leaflet with its message is so brief any one surely may find time to read it.

(c) The message of the leaflet is impressive. The leaflet has been written to present some one phase of missions and it drives that truth home to the mind and heart of the reader.

(d) Leaflets are helpful in connection with the monthly program in emphasizing facts presented and in giving variety and freshness as new leaflets are constantly being added.

(e) Leaflets are inexpensive and easily obtained.

And most indispensible of all are our magazines. The Women's Missionary Magazine, every page of which is full of interesting and informing material, should be in every United Presbyterian home.

The Junior Magazine for the boys and girls and for Junior leaders is most helpful with its missionary news, its, stories and lesson helps. May each one show her loyalty by doing her best to realize the slogan—"A Missionary Magazine in every home."

WILLIAM TINDALE: A BIBLE SOCIETY STUDY

EVERY man in his own toungue—the vision of Pentecost, the aim of the Bible Society—is the ideal which William Tindale made practical for England four hundred years ago. Wycliffe and his followers had translated the Bible more than a century before Tindale was born. But that version was a rendering of the Latin Vulgate, and it existed only in copies laborously written by hand. Tindale had the advantage of the recently invented printing press, and, from the original Greek, he produced a translation in the homely dialect of common folk, which not only opened the Holy Scriptures but actually uplifted our English tongue. "We constantly speak of what Shakespeare did for our language, unmindful of the fact that nearly a century before Shakespeare's day, at a time.... when as yet no attempt had been made to make it the vehicle of

any great literary undertaking. Tindale proved . . . that it was possible to express the highest truths in the clearest manner with simplicity and grace." Such an achievement is well recognized in the Bible Society, whose translators all over the world have similarly ennobled strange sounds and uncouth speach by making them tell the holiest Message man ever heard or read.

It was an era of new thought. Printing had opened up treasures in scholarship; and among her earliest gifts were the Holy Scriptures. By the end of the fifteenth century, besides the texts in Hebrew, Greek and Latin, portions of God's Word had appeared in no fewer than eleven European tongues. Men sought for light and would not be repressed. At Oxford, Colet was lecturing on St. Paul's Epistles, in London he was founding St. Paul's School and impressing the need for learning Greek in order to read the Bible. From Cambridge, Erasmus prepared the earliest Greek Testament, and this was printed in 1516.

* * *

At such a time William Tindale, or Hychyns, comes into the picture. Both the date and place of his birth are undetermined; though 1490-1495, and North Nibley between Bristol and Glouchester, are generally accepted. He records one illuminating memory of his boyhood. "Except I have forgotten what I read when I was a child, thou shalt find in the English chronicle how that King Athelstane caused The Holy Scriptures to be translated in the tongue that then was in England." At the Universities the whole trend was towards Bible liberty. He may even have heard Erasmus say of the Scriptures what he afterwards echoed: "I wish . . . they were translated into all languages of all people. . . . I wish the husbandman may sing . . . them at the plough." In any case he left both seats of learning full of the new enthusiasm, and with a knowledge of Greek and Hebrew. The next few years were spent as tutor in Little Sodbury, where he was daring enough to discuss religion at his master's board. Perhaps it was before he left this country seat in 1522 or 1523 that he had decided upon his life's work and possibly had actually prepared some of the draft. We next find him, a young man of some thirty years, appearing in London, in his pocket not much money, but a translation from the Greek of an *Oration of Isocrates,* and in his heart a hope, soon to be shattered, that here he would give his people the Scriptures in their own vernacular. But there was "no rowme in my lorde of londons palace . . . no place to do it in all englonde", and so he sailed to Hamburg, arriving in May, 1524. Whether he actually began the translation before his exile is unknown; but he worked so rapidly and yet so thoroughly that in two years at most, with the help of Williame Royne, his amaunensis, he had the copy ready for the press. Many modern translators might well emulate this achievement. He realized the solemnity and urgency of his task and was fitted by suffering as well as scholarship to perform it.

* * *

Then came the question of printing. There was no Bible Society, but there was at least one forerunner of those London merchants, our founders of 1804. His name was Humphrie Munmouth, who having heard Tindale preach in St. Dunstan's in the West, gave him friendship, financial help, and, possibly, introductions on the Continent. By 1525 Tindale was at Cologne seeing his

book through the press. The printer was Peter Quentell. Some authorities think that the first two gospels were actually issued. If so, no copies are extant. It was only in 1834 that a fragment of a quarto volume containing Matt. i.-xxii. was accidentally discovered. Its thirty-one leaves, now in the British Museum, are generally accepted as all that survives of the first N. T. ever printed in English.

As his project became known, and was looked upon as a political as well as a religious offence, Tindale had to leave Cologne hastily. He evidently carried off the printed sheets to Worms about October. There he engaged another printer, Peter Schœffer, and began a new edition—this time in octavo size—which reached completion. There is another most important difference. The quarto book contained a prologue and many annotations—"pestilent glosses," they were called. The octavo gives a version which would pass the Bible Society's wise rule, "without note or comment." It is impossible to say when copies first reached England, perhaps not till the spring of 1526, and then only secretly in merchants' bales. The books were readily purchased. Various prices are recorded: 4*s*., 3*s*. 2*d*., 2*s*., " vii or viii grotes apece," and even ix*d*. a pece," Among the booksellers was one "Fysche dwelling by the White Friars" —within a stone's throw of the present Bible House.

* * *

The leaders of Church and State soon realized something of what all this meant. On Feb 11th, 1526, St. Paul's saw the spectacle of Wolsey in all his glory with basketsful of heretical writings, which were solemnly burned. But here was a new book more dangerous still. So, later in the year, and ignorant that he was again dealing with Tindale, who had not yet avowed his authorship, Bishop Tunstall denounced its "3,000 errours"; and Sir Thomas More, the Chancellor, attacked Tindale because "he Englished the Scriptures wrong." Many copies were destroyed. We know of only two (and one of them is wanting 71 leaves) that escaped. The imperfect copy is within the Cathedral outside which so many of its companions perished. And, appropriately, the City of Bristol, which heard Tindale preach, houses the other, the almost perfect speciman of the first printed N. T. in English to reach these shores. It is treasured in the Baptist College Library.

As he had promised, Tindale made a careful revision which was published in 1534. Meantime he had translated the Pentateuch and Jonah, both published in 1531, the former with unnecessarily caustic remarks in the margin, which certainly did not add to its acceptability by those who feared the new teaching. Sir Thomas More and others were baiting him; and Tindale does not appear at his best in controversy. In 1535, when Coverdale, using, among others, Tindale's work, produced the first complete Bible in our tongue,Tindale published another edition of the N. T., the last revised by the translator. His danger was increasing. A plot to arrest him succeeded in May, 1535, and for a year and a half he languished in a Belgian prison at Vilvorde. The end came on Oct. 6th, 1536, when he was strangled and his body committed to the flames.

* * *

To the value of Tindale's translation, successive generations have borne tesitimony. Even the English Revised Version is estimated to retain four-fifths of his words. "It is astonishing," says one

in the eighteenth century, "how little obsolete the language of it is . . . and in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it." Its influence is incalculable, not only on our nation, where, as Bishop Westcott says, he "decided our Bible should be popular and not literary," but on the people to whom we have passed the Message. The Bible Society has now used 572 of these mother tongues to speak the Good News Tindale's version spoke in ours. Not infrequently first translations have in their initial stages owed more to the English version than to the Greek original. His spirit animates our work. It was in the common speech that the New Testament first was written. It is only in our language that most of us will ever read it. It is their own tongues that the nations of the world are entering into the heritage Tindale gave to the English-speaking people.

REV. R. KILGOUR D. D.
From—*The Bible in the World*

"THE TIMES" ON TINDALE'S BIBLE

NO book that ever was printed has had an influence so profound, so universal, and so enduring over all the races of British blood as the English Bible. Their conceptions of the sublimest and most sacred truths, their morals, their politics, their public and their private habits of thought, their manners which are the reflection of these things, their literature which presents and embodies them, their daily conversation in unnumbered homely acts and words, have been framed upon it and colored by it, consciously, and unconsciously throughout the secular process of their growth and their development. It is impossible to imagine what they would have been ,what their growth and their development would have been without this influence, constant as the air they breathe, and not less needful to their full national life. The English Bible is the work of many minds who built it up under the changing vicissitudes of nearly a hundred years. But it was the mind of William Tindale who set upon it the seal of its incomparable beauties. . . . Our whole speech is soaked in it. We think it and speak it hourly without remembering whence the apt and homely phrases or the eloquence loftier far than that of our common thoughts is derived. It is the daily food of the wise and of the simple, of the sage and of the little child. To have endowed hundreds of millions with such a book through centuries past and centuries to come is a very wonderful achievement, and to William Tindale more than to any other man the chief glory of this achievement belongs."

From—*The Bible in the World*

PATRICIA ON BEING A STUDENT VOLUNTEER

By Miss Elizabeth Patton

"FUNNY, isn't it?" smiled Patricia, "how some folks act like anyone volunteering to be a foreign missionary was an object for the outpouring of all their sympathy and pity."

"Now there goes Mrs. Smith-Jones down the street, groaning and shaking her head as if she had heard the worst news in the world, and I simply told her that I hoped to teach school next year in some other country! Well, she always did prefer funerals to parties and could make a tragedy out of a finger scratch, so her attitude is not much to be wondered at. But what bothers me is that her attitude is so common. Nearly everybody thinks that way. It takes an unusually "intelligent Christian" to understand volunteering."

"I suppose I was that way myself once," suddenly added Patricia. "Why when I first determined to be a foreign missionary I didn't know a thing about the Student Volunteer Movement. I couldn't have told the difference between it and the Ku Klux Klan. How was I to know that it would soon be one of my dearest loves and loyalties and a veritable bulwark of help and strength?"

"So many people think that being a Volunteer means signing a life-long and irrevocable pledge of some sort, and some think it means simply joining another organization among the thousands that now exist. In between these two extremes can be found every sort of misconception imaginable—even that of the college freshmen who think the Student Volunteer Band is the place to come to practice saxaphones and violins and big bass drums!"

"How I wish that I could explain to some of those folks what being a Volunteer means to me." sighed Patricia. "It's just the comfort and the steadiness it gives one to have a definite purpose—'to be, if God permit, a foreign missionary' and to have that written out in black and white and to have the fellowship of hundreds of others with that same purpose."

"Oh, if some of the student-folks I know would only realize the joy of facing up to the question of foreign missions and making their decision, instead of saying 'Some day,' 'Maybe,' leaving it a vague improbable possibility until it is too late."

"And believe me, I know whereof I speak," Patricia continued, "Didn't I go through two years of college without being a Volunteer, and don't I have two years of Volunteering to compare with that, and therefore can I not speak with authority? I surely can!"

"Of course. it wasn't that I didn't want to be a Volunteer right at the start—and there's the same reason why so many people never do volunteer, and why so many folks that God intended to be missionaries never get there. Their families won't let them! Their fathers command and their mothers beseech them not to, and their friends look at them in amazement."

"It's a wonder the churches don't turn to the orphan asylums for all their missionary candidates! That would fit most people's ideas concerning the evangelization of the world."

"But really it is hard for the parents, hardest of all—and I'm sure God realizes that and has reserved a very special blessing for those who give their children to this cause."

"I am so glad and thankful that my folks are willing to have me go. It's

wonderful how God's grace has worked in their hearts to make them willing. Let no one say to me that anything is impossible. I know by experience how God answers prayer,—which is getting off on another topic."

"But I do wish I could shout aloud the glad refrain my heart keeps thumping about how glad I am to be a Student Volunteer."

"Glad, glad, glad," sang Patricia as she went about her work.

"Patricia" attended a Missionary Conference in August. Follow her from month to month and see what affect this had upon her.

THE TWO WAYS

I said: "Let me walk in the fields."
God said: "No, walk in the town."
I said: "There are no flowers here."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And he wept as he sent me back;
"There is more," he said. "there is sin."

I said: "But the clouds are thick.
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark, undone."

I said: "I shall miss the light.
And friends will miss me, they say."
He answered: "Choose ye tonight
Whether I am to miss you or they."

I pleaded for time to be given;
He said: ' 'Is it hard to decide?
It will not be hard in heaven
To have followed the steps of your Guide."

Then into his hand went mine,
And into my heart came he;
And I walk in a light divine
The path I had feared to see.

—George Macdonald.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

THE AWAKENING OF EGYPTIAN WOMEN.

By Esther Fahmy Wissa.

Most of Egypt's educated women are interested today in politics. This has been useful as it has made them fully realize the need of the country for education and social reform, and societies carried on solely by Egyptians have been and are being formed for furthering education and promoting the welfare of Egyptian women. One of these societies started in 1919 is called, "The New Woman Society." It works in philanthropic "oeuvres" and strives for social reform. It has opened a primary and a manual school for poor girls whose numbers today exceed two hundred. We hope the society will make rapid progress. Another is the society of "The Awakening of Women." It holds social meetings at the American University, Cairo, by kind permission of Dr. R. S. McClanahan, where good useful lectures are given, and it issues a very interesting magazine which has been started practically with out funds except for it's subscriptions, and it is doing very well. Another society works in the poor quarters, giving lectures and lessons in sanitary matters to poor women teaching them how to attend and care for their children. It also issues a magazine which is very interesting. Other women's societies have been working for some time, and they have opened charity schools, maintained poor families, and even opened an orphanage. New societies are being formed all over the country and they promise well. It is beyond doubt that the Egyptian woman has fully awakened to her responsibilities and she will go forward, and that at a rapid pace.

The educated Egyptian woman is today fully emancipated. I can say that she equals in capabilities and social responsibilities other women of the civilized world. We have amongst us good women writers, musicians, poets, painters, teachers, head mistresses of schools hospital nurses, women doctors and other professionals.

The American Mission schools have done a great deal in starting education for girls in Egypt. They have prepared the Christian leaven which we hope will leaven the whole lump. There are many girl's schools in Egypt now, Mission schools, American, English, French and Italian, Government schools and national schools. Arabic, English, French, Italian, music, and the different branches of modern education are taught. It is true that the percentage of educated women is very small, but it is because the majority of the country are fellaheen (peasantry) and they are mostly illiterate. We are hoping that the day may come soon when education will be compulsory in Egypt as in other civilized countries.

Moslem women enjoy more liberty than they formerly did. The young girl is not free to choose her husband, that is true, her parents do that, but she is often allowed to go out to a social function, visiting, promenading, sight seeing, or shopping. The Christian Egyptian, of course enjoys every liberty and right. Although Moslem women are not allowed to meet men, yet a great many of them have broken through these customs though more or less privately. The fallaheen women who are the majority enjoy full rights in liberty. They work all day side by side with the men, and although illiterate, they accomplish a great

deal in the fields, dairies and markets. There is a lot to be done for them in teaching them how to care for their babies and I hope it will be the duty of the Awakened Egyptian Woman to do so.

Many of the Egyptian women have very beautiful homes and they entertain and keep open house gracefully and hospitably, as Orientials well know how to do. Our women have great aspirations. With Western education they are beginning to do away with many undesirable traditional customs, and they have also begun to distinguish between the good and bad Western habits. In their awakening there is a revolution of thought which if carried in a Christian spirit may make of Egypt the blessed nation that it is destined to be, after these many centuries of degradation and oppression.

During these days of political strife, it has often been our privilege to introduce Scripture into the homes of Egyptian Moslems. We believe that it will be through political calamities that Egypt will be saved spiritually (read Isaiah 19) and it is for Christian Egyptians who have been preserved through all these years of persecution, to send up as witnesses for the Lord in the land of Egypt, "for they shall cry unto the Lord because of their oppressors and he shall send them a Savior and a Great One and shall deliver them, and the Lord shall be known in Egypt and the Egyptians shall know the Lord in that day."

NOTE:—This interesting article written by an Egyptian woman was sent before the present editor began her work. It will be read with great pleasure.

NEW WORLD MOVEMENT IN LUXOR

One dark night in February was quite enough to bring to mind the blessings the New World Movement is giving to at least one station in Egypt. The Girl's Boarding School at Luxor did not have electric lights until the Autumn of 1922. Since that time we have enjoyed them to the extent of almost forgetting our less comfortable times. Some of us were even a bit extravagant I fear in our enjoyment. Then came the jolt that made us think.

The engine was not working properly and some repairing must be done. The storage batteries were well enough supplied to run a short time after darkness came on. Night comes early in February and there was not even a moon to help us. Fortunately we were given warning in time to make some preparation. Matches were secured and some candles located. At least they had been candles once but two summers in this heat had reduced each packet of eight into one solid mass. We forced them apart and tried to make them serve the purpose for which they were created. They were grotesque in their shapes and attitudes, some could not be induced to stand erect enough to be used. Some dust covered candle sticks were dug out from remote shelves in the store room.

Two of the American ladies were away in Cairo attending Association and one spent the nights with Mrs. Pollock and her children while her husband was away. This made it impossible to even share misery with another, hence it had to be borne alone.

It is remarkable how dark a long hall or a dormitory can get when one can't turn on the light. Shadows are enormous and the swing of a door or a crack of a shutter or even the click, click of a lizzard's scold is a bit startling.

As I went here and there distributing the candles where they would be most needed I kept thinking, "If something disturbs the girls tonight as they were disturbed when we were burglarized three years ago there will be a panic as there was then." I can still feel the terror of their screams. (We had no electric lights then). I could only ask

God to save us from a repetition of that night. "Suppose some one gets a candle near one of the bed nets and we have a fire." The thought made me shudder. Before going to rest I made everything as secure as I knew how then committed the sixty girls and seven Egyptian teachers into His care and keeping.

Nothing did happen but little sleep visited me and day-break was most welcome. One can do several chapters in "think" at a time like that. My mind went back over the six years spent under just such conditions though this seemed hard just now. Those days of following up the cleaning of a dozen and more lamps, the nights of smoking lamps when the wind blew, the heat of the lamp when the thermometer stood at one hundred and ten and twenty, the exasperation of a dirty chimney or poor light when one needed light most, "Them nights are gone forever" we hope. Can you remember the flicker of candle light and the drip of grease on the table or clothes? O, yes, but it beats nothing and we were glad, glad we had candles for this night and have been glad for them at other times but we will be doubly glad when the engine gets ready to work once more. The electricity lessens danger to property and person. It saves soap and water and furniture and temper. It gives pleasure and peace and comfort and safety. It facilitates work and lessens fear.

While at home last year I became acquainted with some of the sacrifices you are making in the home land in order to provide these things on the fields. I learned it was no light thing for many of you but try and remember it is light for us. How glad we are for electricity, you, who have it and have given it to us will never know until you have spent a dark night in February in Egypt. Thank you, and again thanks from all the teachers and girls in the Luxor Girl's Boarding School.

ROSE MINTIER.

COMMERCIAL SCHOOL

The Alexandria Commercial School owes its existence to the late Dr. Finney, who labored untiringly to give it a place in the educational program of our Mission. When the school was opened in 1910 the equipment consisted of one rented typewriter and very simple school furniture. Two rooms of the Primary School were occupied, which were capable of accommodating not more than twenty students. There was one American teacher and one Egyptian who was a graduate of the American University at Beirut. Today we have twenty-three typewriters and up-to-date commercial school furniture. We occupy four large rooms and employ three American teachers. This year the school enrolled fifty-five. Next year it is hoped that the school will be able to accommodate seventy-five students.

From the beginning the major language of instruction has been English, now it is the only language. We teach Bookkeeping, Typewriting, Shorthand, Commercial Law, Commercial Geography, Commercial Arithmetic, Office Practice, Penmanship, Spelling, English and Bible.

We use only English because it is with difficulty that a student acquires the desired proficiency in one language. There is a strong demand for French, but we cannot teach it creditably in the short time that a student remains in the school. There is a real demand for young men who have had such a training as we give.

Our student body has always been a very cosmopolitan one. This year we have two Englishmen, two Russians, one Italian, one Turk, two Jews, five Armenians, many Greeks, Syrians and Egyptians. The Egyptian takes this work with comparative reluctance as is evidenced by the fact that the majority who come are not successful in Government Schools. The Greeks predominate, and we could have many more upon the least encouragement. Our students come from all parts of the country from Alexandria and Sudan, although we have no boarding department. We are able to find boarding accommoda-

tions in a near by Greek school that we recommend to parents of students who come from other cities.

We accept anyone who has had a primary education in any language. If the applicant knows no English we have a special class to receive him. In such cases the course of study cannot be completed in less than three years. If the student is advanced in English he can complete it in two years. Under no condition do we give a diploma till the student fulfills the requirements for graduation.

Our fees are $82.50 a year. This is payable in three installments. A deposit of $15 is required on enrollment. If no damage charge is made against a student, $10 is returned upon graduation, the remaining $5.00 is retained for diploma fee.

Our students are well received by the leading business houses. There is not an American firm in Egypt that does not employ one or more of our students. Assiut College employs one, the American Consulate at Alexandria employs two, the American Trade Commissioner, three. The Vacuum Oil Co., both in Cairo and Alexandria, the leading banks, the Egyptian Bonded Stores. the Municipality, Governorate and many other such places use our men. Five of our students are employed in the Bank of Egypt which is a purely Egyptian institution. The rapidity with which these have been put into places of responsibility shows how they have been able to adapt their American training to Arabic work. Several of our students have gone into business for themselves and have been successful. It is rather startling to realize that not one of our graduates is unemployed and very few of those who have left school before graduation are without responsible employment. It is also startling to realize that there is not a graduate of even mediocre ability that has not risen within a few years to a salary of at least $75 monthly. Not a few rise to salaries larger than that of their instructors.

Material advantage for our students has not been the only aim of our work. In addition to daily chapel exercises and Sabbath School, Bible study has a prominent place in our program. We emphasize when speaking to students and parents and advertise in our prospectus, the importance of this study in the building of character. No student leaves the school without a knowledge of the need of Christian character to be lived, in whatever work he engages. Many of our students are giving of their spare time to Christian service. An Armenian graduate, finding himself in the midst of a great number of his own people, gave himself to ministering to their spiritual needs and is now giving his full time to their work in Sidon. One of the best street Sabbath School workers in Cairo is a graduate employed by the Vacuum Oil Co. In Alexandria several of the leading spirits in the C. E. and dependable young leaders of the church, hold our diploma. We send these young men to their positions confident that they have the best commercial training obtainable in Egypt. We send them to an atmosphere that is in need of Christ and in this we have a confidence also, for we believe and claim the promise that God's word, which has been imparted to these young men, will not return unto Him void.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

On Saturday, August 29th, on the "City of Calcutta" from Karachi are sailing Mrs. Osborne Crowe, Master Walter Crowe, Miss Gwenyth Porter, Miss Grace Polkinghorn and Miss Mabel Stewart. These friends will arrive in America the end of Sept.

Dr. and Mrs. Wilmoth of Abyssinia are in India visiting Mrs. Wilmoth's brother, Rev. Hugh Milne in Jhelum. We so appreciate guests from other mission fields.

Miss Edna Ward of Sargodha is suffering from diptheria in the isolation hospital in Landaur, Mussorie. She is making satisfactory progress.

Sept. 23rd the Sialkot Convention will begin, we ask your prayers that this

year God may bless even beyond the past blessings that have been so rich and lasting. JEAN MORRISON

Dear Friends:—

Usually at this time of year—July—one feels like writing about nothing except the weather; it is our worst time, the peak of the heat before the rains break. This year the rains came early so it has not been so bad.

I have had a busy summer getting out over the church on our N. W. M. program, I am stewardship Secretary. Believe me it isn't any easier to gather up money out here than it is at home. Most of our money so far has come from the city churches where we have a comparatively educated church. The big end of the job is to persuade the poor villager that he ought to give out of his poverty for church buildings and scholarship money for Christian boys. We have until the spring of 1927 to finish our drive. We will certainly reach 60 per cent of our objective and it is not beyond the bounds of possibility for us to reach 100 per cent. Will you pray that we may have faith enough out here to put over the whole program?

The native state of Poonch is opening up to mission work. Gulam Kadir and another Christian man from there have been with me in Rawalpindi; lately they decided to go back and see if they could get Gulam Kadir's wife who had been taken from him. Poonch is a Mohammedan state although the Rajah and most of the ruling class are Hindus. He got his wife without much difficulty and sold 200 Gospels he had taken in with him. Then they returned to Rawalpindi. The British and Foreign Bible Society offered $20 per month for a Colporteur, suggested it be used in Abbottabad, but a man for that field could not be found so I used the money to send these two men back to Poonch with a fresh supply of Gospels.

I wish you would look up this state of Poonch on the map of India. It is in the mountains east of Rawalpindi and Kashmir; the government is connected with the government of Kashmir State. Some years ago Dr. Holliday was sent in by the Mission to look over the field with a view to occupying it. He reported favorably but we have never been able to man it. Six years ago a Miss Krishna, an independent missionary, settled there but she has now had to give up the work so the whole state is left without missionary occupation. The two men working there were anxious for me to visit them so I decided to give them a week and look over the field to see if it was suitable for Rawalpindi Presbytery to take over.

I was able to get a motor seat as far as Uri on the Kashmir road; that took the first day of my week. Gulam Kadir had told me it was one day's march from Uri to the capital city of Poonch, but I found it a march of forty miles over a mountain pass 5,000 feet high. I knew I couldn't do it in a day and felt like turning back, however, I was traveling light, suitcase and small roll of bedding so set out early; ten miles out I met Lal Din, Gulam Kadir's friend, coming to meet me, we reached the half way house at the top of the pass at 3 p. m. and I was ready to call it a day. The next day we arrived at our destination at 2 p. m. I occupied the native house that Miss Krishna had lived in. Wandered about the city and met several men who had been in the habit of attending her services, who showed some interest. The city is on the bank of a river, 3,000 above sea level, has a population of 10,000. I hadn't time to call on the Rajah or British Resident as I was leaving the next morning. I didn't get to see Gulam Kadir as he was ill in his village at some distance. They had sold all the books they had taken in with them.

The two men were anxious to know if the Mission was going to work there; their plan was to rent a book shop in the bazaar, then one man would tour about and the other stay in the reading room. I promised them that I would try to get the Presbytery to take care of that much work in Poonch. It is not going to be easy for the Presbytery has already obligated themselves for the work in Kohat and the church in Abbottabad;

this is the first church building bought by the Synod and is being paid for by the installment plan.

I left Poonch on Thursday morning spent the night again at the rest house and reached Uri the next day at 2 p. m. Arrived in Pindi on Saturday in time to manage the sports program for our annual Sabbath School picnic and for the first session of the trans Jhelum prayer conference. I was pretty tired from the 80 mile tramp and sorry I had not had more time in Poonch. If I make another trip there I will take a cook along and not be so dependent on canned beans and salmon.

On the way out a man caught up with me and walked for several miles. I asked him where he lived and he pointed to a high mountain in the distance and said his home was there; I asked him if could read and he said no, then I asked him if he had ever heard the Gospel, his face brightened and he said "O yes, I was in the 126 Baluchis and our General used to send us to hear Christian lectures, those Padris were very clever, they could even prove out of the Koran that Jesus Christ was the Saviour." I asked him if he believed and he said—"of course, all the sensible men in the regiment believed." He seemed to really understand. In Poonch I saw a memorial tablet to more than 10,000 men with the overseas force. I told my traveling companion that he could learn more from the two Christian men in Poonch.

I hope that you will pray for this work in Poonch and that the Presbytery will be willing to take it up and carry it on. It is hard to find just the right men for a venture of this sort. During the past two months I have only been able to spend ten days on my own work in Rawalpindi and they have been week ends. The rest of the time was spent on N. W. M. and Presbyterial work. I also have charge of the work in Abbottabad district. This district is a feeder for the Taxila Mission Hospital. The opportunities are boundless, our expansion is only limited by lack of men and money.

Your friend,
J. C. HEINRICH

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

Sayo Spinners

Mrs. B. B. Buchanan

"Gariotanni, Atam Jeertu, Jeertu" (Good day, how are you, and you, how are you?): these are the greetings one receives upon entering the rooms of the Ladies' Aid Society of Sayo.

Every Wednesday afternoon from twenty to thirty or more women leave their home work for two or three hours to come to the meeting. They enjoy coming, for while they are working they gossip and giggle quite frequently. Occasionally a bit of a story can be understood. That amuses them still more and a fresh giggle steals over the group. If anything is amazing, "ke ke ke" shows their surprise. The other day when a nine-months old little girl walked across the floor some of us had to exclaim: "ke ke ke", much to the enjoyment of all.

Their comfortable chairs are two for five cents (tamone out here) mats, which are spread on the floor. Sometimes someone's pedal extremity will fall asleep. It is a wonder more do not have this trouble! However, these Abyssinian friends are all used to sitting on the floor.

There are at least fifteen machines going all afternoon. However, their trade name happens to be "challee" rather than "Singer." This machine is made of a smoothly shaped stick a little longer than a pencil. At the top is a thin but solid wheel, two inches in diameter, made from a gourd. A bent pin is at the top of this wheel. The pins or clasps that fasten the pages of a magazine together are much prized by the people for use in their "challees." This is the instrument that is used by the Abyssinian men as well as women when they spin their thread. It is rather remarkable how many of the men spin thread while the women are busy in the field, swinging heavy "gassos" or hoes.

You will wonder why the ladies of the Aid Society are spinning thread. But this is not the first thing that

takes place on Wednesday afternoons. First of all is the Bible Lesson. After this a "guffa" or a basket very similar to a bushel-basket is brought in. This is their store room. In it is the cotton, just as it has been picked from the field. Each separate cotton seed has to be removed. Then the cotton that has been taken from two or three seeds is patted and fluffed together by hand. After a handful has been accumulated, this is passed over to the society member who manipulates the mechanical fluffer. This last instrument is made of a bowed stick. Sheep gut is stretched across both ends. The cotton is fluffed over this string with a little handle made from a gourd. This handle resembles a horn at the top. Now that the cotton is as fluffy as it can be, it is ready to be spun. The women, with the "challees," hold a narrow strip of cotton in their left hands and with their right hands twirl their machines, spinning thread as they twirl. This sounds as though it were a very easy operation. But considerable knack is required in making the challees twirl rapidly and exactly.

After sixty-five or seventy spools of thread have been spun, one of the women takes the thread to the weaver, who lives about a mile away in the town of Dumbi Dolo. This man makes a "weiya" from the thread. The weiyas are used for a double purpose: that of a thin blanket as well as a scarf to be thrown about the shoulders. The weiyas are usually between two and one-half and three yards long, and a yard and a half wide. A bright colored strip is woven in at each end. Those made by the women are of a better grade than the ones that may be bought in the market. But even these are not high-priced, according to American rates.

These pretty weiyas are being sold in order to help raise money for the new church that the Sayo people hope to have some time in the near future. So far about fifteen thalers, or seven and half dollars, U. S. A. has been raised. This sum seems very large to our Abyssinian friends. And it is, when you stop to think that a day's wage here is generally five cents.

One time last year a little ten year old girl joined the group for about three months. She was very faithful and also very quiet. She was always busy, and rarely entered into the conversation. A few times she said that she could not come. This was because her grandmother needed her at home. Of course she was excused. Later on she seemed to want to say something to those in charge at the close of the meeting. It took several Wednesdays before this little girl finally got her American friends to find out what she wanted to say. Each time, until the last, the older women tried to persuade her to keep still. But she paid no attention to them. Finally the little girl said that her grandmother wished and needed to have the girl's "damoza" or wages for the work she had done. Here, this dear little girl had been coming Oh! so faithfully; and it was because her grandmother needed money. Well, some was given her, or she might have been very much disappointed. But the women were quite indignant to think that someone was wanting pay for the work that was being given to help build the "House of Worship," as the church is called.

Aside from spending a happy afternoon together, these willing-hearted Abyssinian women are doing their bit for the Kingdom.

AMERICAN MISSION NEWS BULLETIN

Dear Folks:—

The "Gary" belonging to Lambie and White Company, parted company with its front right wheel on the morning of August 12 at about 11 a. m. in an attempt to pull down the right side of the big iron gate erected by His Highness Ras Tafari. The purpose of the big gate is to keep out such troublesome rigs and to save such riots from being staged on the American Mission Compound. The wheel is in the care of Mr. Sing, an Indian carpenter. Damage estimated to be not less than fifty dollars, since special wood had to be pur-

chased from a down town lumberman.

Four Americans took tea in the home of Dr. and Mrs. Lambie on the afternoon of August 13th. Tea was poured by the Misses White and Ewing. During the conversation that always accompanies tea, discovery was made that the occasion was made possible by the finding of half a cake, which the Lambies had overlooked in their flight to Egypt; and the missionaries not desiring the cake to spoil called in outside guests to determine the destiny of the cake.

Friday afternoon of this week the American ladies were invited to tea in the home of our Evangelist, Rev. Shields.

Thursday morning a storm of hail, hailed down on Addis Ababa. The American ladies occcpying the Lambie house, ventured to make ice cream. One reporter reports the ice cream being fine; another reporter reports the ice cream melted, but all seem to agree that both stories should go down in history.

The English Minister (Consul) called at the George Memorial Hospital Friday morning to have his nose dressed. His condition seems much improved and only a trace of the injury is left on his nose. No doubt time will remove the tiny scar. A very pretty bouquet was was given to the nurse in exchange for service rendered. I suppose since Dr. Lambie is away the nurse must accept the gifts.

The Americans are asked to stay in town after the English service Sabbath morning and take lunch with the English Minister and wife, thus saving a trip back to town for the afternoon service there. All have accepted (provided the "Gary" is in service) except Miss Bayne, who will stay on the Compound to receive any guests who happen in.

Last night was stunt night in the "G. B. S." The new game "Jacob and Ruth" was accepted by all and the Twentieth Century high jumping over a broom-stick caused much laughter.

The honest man known as Habtewald is off the Compound on a real vacation. He reported his intention to take his wife to Dearydaw but there seem to be few who know of his whereabouts. His wife is very sweet about it though and assures us he will be back *soon*.

Billy Banks, the dog owned by Wallace Lambie and loved by all, is causing considerable uproar over on the porch of the Lambie house. He seems to think the pigeons have no right chirping on the hospital roof. His music is most pathetic and only a hard-hearted missionary could pass by without loosing his chain.

There is an Arabic speaking man living in the tower house down at the front gate. His name is "A-barn-on fire" or some such Arabian name. He is very pleasant however in spite of the hard-work and has a smile for every passer-by.

Friday night, post is in and all enjoyed hearing from our dear friends down the line. We send our kindest regards to each one individually and collectively. I am sure you are glad to know we are all well and enjoying down-pours of rain daily and nightly. We pray that you may have real and enjoyable vacation. Greetings to all,

Reporter

NOTE:—This letter was received by the Lambies while on vacation in Alexandria, Egypt, and enjoyed so much by them it is passed on to others.

In Paragraph 5, mention is made of the British Minister (Consul) Mr. Bentinck. He had been thrown from a horse, a week before the Lambies left Addis Ababa and had his nose broken. He was brought to the Lambie house and was with them four days. Mr. and Mrs. Bentinck are just new in Abyssinia. They are very active Christians. It is splendid to have such people in high political positions. They attend the little English service in town which is conducted by the American Missionaries and they always come to the weekly joint Mission prayer meetings. They have a Church of England service in their own home every Sabbath afternoon for the legation people. Their whole attitude toward missions and all Christian work is sympathetic. If our Government sends a representative to Abyssinia, will you pray that he may be such a one—a man who will put first things first.

—Editor

SUDAN

Mrs. D. S. Oyler, Editor.

In a personal letter Mrs. Oyler writes:

Up until March of this year we had eight psalms for church singing, and since then we have prepared seventeen others, which makes twenty-five. Of the twenty-five, ten are set to native tunes, and all of them are very popular. Since March the Christians and the enquirers have learned nine of the new songs, and next Wednesday we begin on the tenth one. As soon as the words have been committed the natives do the singing alone, and I play the tune on my cornet. Could you hear them singing so heartily, I am sure you would rejoice. This is just a little bit of advance news—you will hear more about it later.

THE HOME-COMING

The topic, itself, is one in which all are interested. Who hasn't had the delightful experience of home-coming? The happy home-coming, of which each could relate, may be as varied as the individuals, but the happy contented feeling is characteristic of all.

It was just such a joyful atmosphere that pervaded everywhere about the halls of the Girls' Boarding School, Khartoum North, on a Friday afternoon in March. It was Miss Grove who conceived the idea of having an "Old Girls' Day" at the G. B. S. For many weeks prior to the occasion she visited the villages far and near, in search of girls who had been students in the school.

In most cases the invitations were received gladly, and the girls seemed to look forward to the day with fond anticipation, but there were some girls who could not accept, owing to the fear of their Mohammedan husbands. And in a few homes the ones who bore the invitations were not allowed to enter, so closely were the girls guarded from coming in contact with Christian influences. However there were the exceptions, and we all felt that Miss Grove's efforts were well-rewarded when there gathered with us on that day a group of girls numbering over sixty.

We gathered on the school lawn. This bit of grass is a great treat in the Northern Sudan, where everything is sandy and desert-like. Our chairs were arranged in a large circle. The individual greeting was the most weighty matter of the day. Each missionary had to shake hands with each new arrival at least once, and often three times, as is the Eastern custom. If one had to succumb to the Eastern way the method is as follows—a hearty shaking of the hand, and then placing the hand reverently upon the heart. This is repeated three times, the whole procedure being accompanied by profound salutations, so plenteous in the Arabic.

Miss Turk's victrola was a leading feature in the entertainment. We played many hymns and songs for them, and they appeared to be quite interested. When we served tea and lemonade they evidently enjoyed themselves immensely. judging from the amount of "music" which they made while drinking. The missionaries moved quite lively among them, some of us making our first acquaintance, while others had the delightful experience of renewing old friendships.

There were also other happy meetings. some of the girls had the opportunity of meeting their class-mates for the first time since they left school. Even though they live at a comparatively short distance from each other they never see each other. This is partially due to the fact that women are kept in such seclusion in the East, but it is also caused by the fact that distance is so difficult to traverse in this land of donkey travel.

The benefits and results of such a gathering would be difficult to relate. It brought us in touch again with the girls who had almost gone from our reach, and Christian influence. The story of many of their individual lives is both thrilling and pathetic, and sometimes even wonderful.

All have heard the Gospel within our school, and many of them have responded to the voice of the Saviour and are true believers in His Salvation. There are others who were forced, or

otherwise married to Moslem men, and who seem to have forgotten of Christ. It was with the girls, especially, that we hoped to renew our influence, and again have an entrance into their hearts, and lives, and homes.

Our prayer was, that each of these girls would participate in that final "Home-Coming" when we shall all gather around the Throne of God, and worship our Master in songs of praise and adoration for His redeeming love. What a joy that will be when the sheaves are gathered from all the earth! It will include those who have labored by gifts or prayer or lives, for the accomplishment of that final "Home-Coming."

MADELINE WILSON

THE AMERICAN MISSION TO LEPERS

William M. Danner, secretary of the American Mission to Lepers, with his wife and daughter accompanying him, left New York on Sept. 16th on a round-the-world tour with a unique objective. It is his purpose to interview the highest accessible officials of all governments ruling eastern and southern Asia—the largest part of the leprosy belt of the world—in the hope of persuading them that leprosy can and ought to be extinguished throughout the world as completely as yellow fever has been wiped out in tropical and semi-tropical America. The Mission to Lepers, a church organization, operating through denominational boards of foreign missions, has established a chain of nearly a hundred leper asylums in lands where the affliction is severest. But recognizing the inadequacy of such measures, it has extended its field and adopted the radical slogan: "Rid the World of Leprosy!" And that object of course requires government co-operation.

Mr. Danner sought first to make the United States an example of necessary measures. One of the most persistent lobbyists that ever visited Congress, he was at length rewarded by the passage of the law which created the national leprosarium at Carville, La., to which all lepers found within continental United States are now promptly sent for isolation. Previously, however, territorial and colonial authorities had adopted the same policy of segregation for Hawaii and the Philippines, where leprosy is vastly more common. Hawaiin lepers are isolated at Molokai; Filipino lepers at Culion. It is for the improvements in the latter colony beyond the power of the Philippines goverment to pay for, that Governor General Wood is now asking the American people for a million dollar popular subscription. If Mr. Danner, visiting other governments, can induce them even to begin on the American policy, the end of the historic scourge could then be in sight, since quarantine on a national scale would stop the infection of new victims. Meanwhile the progress made with chaulmoogra oil treatment promises the hope of cure to sufferers not too far advanced with the disease, and it has proved safe to release many patients after careful hospital treatment in the leper colonies.

Mr. Danner goes first to Japan and China. He carries letters of introduction from the Japanese Ambassador and the Chinese Minister at Washington, which will secure him access to the strongest statesmen in those two countries. In Siam he will seek an audience with the King, who personally founded the extensive public leper asylum in its capital city, Bankok. He will also meet representatives of the British Empire Leprosy Relief Association, and will confer with the London office of the Mission to Lepers.

Mr. and Mrs. Danner and Miss Danner on their trip will visit scores of leper asylums. With modern precautions dictated by modern hygiene, medical men and missionaries visit lepers constantly in asylums, hospitals and isolation villages, without fear.

EDITORIAL.

MRS. JOHN P. WHITE Editor, Cedarville, Ohio.

SETTING A GOAL

October marks a real epoch in our missionary year. The summer months with their lessened activities are past. October is the rally month. Thank-Offering meetings and Presbyterial Conventions are outstanding events in many sections. October is the time to begin our year's work in real interest. Without a plan, without a goal we are apt to make no advance over last year.

High School and College students are setting goals for themselves in athletics—letters, cups, championships. Teachers' Associations are raising the standards for school and setting goals for scholarship. Business men are setting goals for increased business. Cities are setting goals for civic advancement.

What goals are our missionary societies setting for themselves? Why not take Recommendation 11 of the Women's General Missionary Convention, Boston, (See page 724 July Women's Missionary Magazine)

A Junior Society in every congregation.

Every woman a member of the Women's Association.

A Women's Missionary Magazine in every home.

Every woman, young woman and child a member of a missionary organization.

Is this goal too far ahead for us to see? Think of that young color-bearer in the Civil war. The regiment was advancing to battle, and he in eagerness, ran on and, almost at the enemy's line, planted the Stars and Stripes. The Commander, not wishing such haste, shouted "Bring back that flag." For a moment the boy hesitated, then replied: "Bring up the ranks, I can't bring back the flag."

Let us set a goal. Let us plant the flag and then shout "Bring up the ranks we can't bring back the flag."

* * * * *

A NEW SOCIETY

Mrs. S. S. Huey of San Antonio Texas writes: "Our Presbyterial Convention was held at Eureka Texas, in August. The day following the convention some of us went to Harmony where Presbytery was in session.

For some time we had been talking of organizing here. That day we gathered the ladies together under the trees on the lawn and organized a Women's Missionary Society with sixteen members. Three ladies subscribed for the Women's Missionary Magazine. We are very much pleased over this. Now we have a society in every congregation in Presbytery and can go on the Honor Roll.

The ladies provided for us bountifully. They had a barbecue and all that goes with it. It was a happy day indeed."

Has any other society been organized since the Annual Convention? If so report it.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

BRING AN OFFERING AND COME

Bring an offering and come with rejoicing,
Come, wearing the Garment of Praise,
And bow at the feet of the Master,
A jubilant anthem to raise.
The day is a day of thanksgiving,
For mercies and gifts ever new,
Come, number your manifold blessings,
Can you say they are trifling or few?
The crown of your womanhood wearing,
Come up to His courts with a song;
Who gave you the coronet royal?
Who lifted from sorrow and wrong?
Behold the sad sisterhood groping
In ignorance, darkness, and woe;
Were you with these souls to change places,
What would you that they should bestow?
Then remember the Rule that is Golden,
Bethink you of all that you owe,
And here let your cup of thanksgiving
Bless others, with joy's overflow.

—Julia H. Johnston.

Each day our hearts and lips should be filled with jubilant anthems of praise for mercies and gifts ever new. With the writer of this poem we say "Come number your manifold blessings." As we try to recount them we find they are beyond numbering. In trying to recall our mercies we omit many, for we never knew of the many temptations, accidents, anxieties, sicknesses and hardships our God kept us from experiencing.

These beautiful fall days are our preparation days for the annual Ingathering of the thankofferings of the year. During the vacation days we may have forgotten our Thank-Offering box, if so, put it back in its accustomed place and may it be a constant reminder of His manifold blessings to you. With the grateful heart each day we will come to the day of presenting our thank-offerings—our expression of gratitude—with joy overflowing.

NOTICE PRESBYTERIAL THANK-OFFERING SECRETARIES.

The first of this month there were mailed to all secretaries report blanks sufficient to send one to each of your societies and some extras, also two yellow blanks for the Presbyterial report. One of these is to be filled and mailed with society reports to the General Secretary; the other is to be filled and presented to your Presbyterial at its first meeting.

In the package of reports you will find a postal card. PLEASE FILL IT OUT AT ONCE AND MAIL. If you were Thank Offering Secretary of your presbyterial last year and have not received the package please notify us at once. If you have been elected Thank-Offering Secretary since the report was sent to the statistical Secretary April 15, please write to the former secretary and ask her to send the blanks to you. When there has been any change in officers of a Presbyterial the name and address should be sent to the Statistical Secretary at once. Her list of officers is the only one we have. Last year every Presbyterial Secretary sent her report on time. May we rejoice together this year when all are as faithful.

PRESBYTERIAL HONOR ROLL

Thirty Presbyterials are on the Honor Roll for having had a Thank-Offering and reporting same on time from all Auxiliary societies.

They are.—

Albany—fourth year
Arkansas Valley—third year
Allegheny—fourth year
Big Spring—second year
Butler—second year
Concordia—fourth year
Des Moines—first year
Detroit—second year
Hudson—first year
Idaho—second year
Illinois Southern—second year
Kansas City—first year
Mansfield—first year
Monmouth—fourth year
Monongahela—third year
Caledonia—first year
Chartiers—first year
Chicago—third year

Cleveland—eighth year
Colorado—third year
Muskingum—fourth year
New York—second year
Philadelphia—first year
Puget Sound—fourth year
Sidney—fifth year
Steubenville—fourth year
Uncompahgre—third year
Westmoreland—first year
Wheeling—second year
Wisconsin—seventh year

Our desire is that every Presbyterial's name will be on the Honor Roll for this year. This desire will be realized if the Thank-Offering secretary of each society is faithful.

TRUTHS FOR INGATHERING DAY

Thank-Offering Day is a testing time for the giver.

The Master sits over against each individual treasury.

He searches the heart, to know the spirit of the giver.

He looks back of the gift and judges the giver according to the amount kept for self.

He knows the need of liberal gifts in His work both at home and across the seas.

He blesses us as we give. If we give, the promise is: "Thy barns shall be filled with plenty." Prov. 3:10. If we withhold: "It tendeth to poverty." Prov. 11:24.

"Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For the same measure that ye mete withal, it shall be measured to you again." Luke 6:38.

May God help each one to endure the test and to test His promises to the full.

"Let prayer be the key to the morning and the bolt to the evening."

—Matthew Henry.

MESSAGE TO PRESIDENTS OF SOCIETIES

The first of this month there was mailed to each President whose name and address appear in the new Statistical Report a three-fold letter.

First—A Thank-Offering Message to all Missionary Societies. Please have this read at the first meeting of your society.

Second—The Story the Thank-Offering Blanks Tell. Have this presented to your society, points of interest should be noted, also items of encouragement. May it give us all renewed earnestness for this year's work.

Third—List of Thank-Offering supplies for 1925-1926. You will note a large number of new leaflets. Please give the list to your Thank-Offering Secretary that she may be ready to order all needed supplies.

GRATITUDE

Our gifts as we present them in our annual "Ingathering" are expression of our gratitude to Him for the many blessings we receive from His hand.

This word composed of only nine letters is very precious in God's sight. His word is full of gratitude expressed by praise and thanksgiving.

Gratitude is sometimes compared to a beautiful tree whose roots are found imbedded in a loving heart, a tree whose leaves shelter all who seek its protection from the scorching rays of selfishness and greed, and whose fruits enrich every soul who partakes of it.

Are we grateful to the Giver of all our gifts? Have we not taken these and enjoyed them without thinking beyond the joy and pleasure they give us? God has given us many commands. If we follow these we will find rich rewards.

"Offer unto God thanksgiving; and pay thy vows unto the most High" Psalms 50:14.

"O sing unto the Lord a new song; for He hath done marvellous things." Psalm 98.

"O give thanks unto the Lord, call upon his name: make known his deeds among the people." Psalm 105:1

"Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. 3:9.

"Continue in prayer, and watch in

the same with thanksgiving." Col. 4:2.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thes. 5:18.

We know the giver of all our blessings. Let us show our gratitude by—

G—ladly praising God.
R—ecalling His Goodness.
A—nswering His Calls.
T—eaching His Gospel.
I—nviting Others.
T—hank-Offerings.
U—nreserved Dedication.
D—oing Good to Others.
E—nlisting Every Talent in His Service.

"God's goodness hath been great to all. Let never day or night unhallowed pass, but still remember what the Lord hath done."

"Bless the Lord O my soul, and forget not all its benefits."

THANK-OFFERING SUPPLIES

The following supplies have been prepared for your use. They are all helpful in interesting members in the work of the thank-offering. All secretaries should order early, leaflets, envelopes, boxes, pageants and services needed by the society.

Leaflets

The Home Council—The Thank-Offering Box, Miss Davida Finney.

A Thank Offering Service in Assiut, Miss Mary L. Thompson.

Egyptian Givers, Miss Elizabeth R. Balleny

Why I Give a Thank-Offering, Mrs. J. P. White.

The First Thank-Offering at Ezel, Mrs. J. C. Alter.

What Is A Thank-Offering? Miss Ida B. Little.

Our Thanksgiving and Praise—Book Mark, Mrs. O. H. Milligan.

Life Directorships, Mrs. H. C. Campbell.

The Christian's Song of Thanksgiving, Mrs. Mary Clokey Porter.

Mrs. Morgan's Quarter, Kate Sumner Gates.

Suppose. A Talk With Myself.

How To Settle The Missionary Problem, Willis R. Hotchkiss.

History of the Thank-Offering, Mrs. O. H. Milligan.

A Daughter of Tyre, Mrs. Lydia I. Wellman.

What Has Been Accomplished by the Thank-Offering, Mrs. J. D. Sands.

Life Membership Fund, Mrs. J. B. Hill

Thank-Offering Questions for Monthly Program (10 in set), Mrs. Arthur A. Charles.

Why three Hindu Girls Give Thank-Offerings, Miss Fannie C. Martin.

The Evolution of the Jug Habit, Miss Jane Martin.

Duties of a Thank-Offering Secretary, Mrs. O. H. Milligan.

Lost Thank-Offering Boxes, Mrs. O. H. Milligan.

At Life's Daily Crossing, Mrs. O. H. Milligan.

Why Give a Thank-Offering, Mrs. S. E. DuBoise.

Our Thank-Offering, Mrs. E. A. Campbell.

Gratitude, Mrs. O. H. Milligan.

Prayer Our Best Preparation, Mrs. O. H. Milligan.

The Story the Thank-Offering Blanks Tell, Mrs. O. H. Milligan.

For Societies

Senior, Young Women's, and Junior Thank-Offering Envelopes.

Boxes—Senior and Junior Thank Offering Boxes.

Thank-Offering Creed.

Thank-Offering Poster.

JUNIOR HELPS

Leaflets

Three Junior Maids.

Esther's Thank-Offering.

The Junior Thank-Offering—Why?

The Missionary Potato.

What a Child's Penny Did in Saving Souls.

Prayers in Verse.

Little Joe's Thank-Offering.

A Gift That Was Not A Gift.

The Boy's Thank-Offering.

"Self Denial Week."

The Gift Without the Giver.

Ella's Missionary Bank.

Mollie's Mite Box.

Why every Junior Should Give A Thank-Offering.

THANK-OFFERING SERVICES

New Service—GIFTS OF GRATITUDE, Mrs. O. H. Milligan, 10c.

THE BLESSED THANK-OFFERING, Mrs. O. H. Milligan, 10c.

MISS THANKLESS BECOMES MISS THANKFUL, Mrs. O. H. Milligan, 10c.

THE DOCTOR AND THE NURSE, Mrs. O. H. Milligan, 10c.

THE WORLD CALL, Mrs. O. H. Milligan, 10c.

OUT OF DARKNESS INTO LIGHT, Mrs. Mary Clokey Porter, 5c.

THE LIGHT OF THE WORLD, Mrs. Mary Clokey Porter, 5c.

JUNIOR EXERCISE — PRAISE AND THANKSGIVING, Mrs. W. R. McMunn, 5c.

CHILDREN'S WORSHIP, Mrs. W. R. McMunn, 2c.

RESPONSIVE SERVICE — GRATEFUL PRAISE, Mrs. O. H. Milligan, 1c each or $1.00 per 100.

RESPONSIVE SERVICE—THANKFUL WORSHIP, Mrs. O. H. Milligan, 1c. each or $1.00 per 100.

Boxes, Envelopes and Leaflets—free for postage.

PLEASE order all supplies early.

MRS. O. H. MILLIGAN

Mail orders to Mrs. O. H. Milligan, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

LIST OF LIFE MEMBERS.

AT $25.00 EACH

Beginning July 15, Ending August, 15, 1925

29. Mrs. Peter Christison, Mukwonago, Wisconsin. In memory of her parents.

Beginning August 15, Ending Sept. 15, 1925

30. Mrs. Evelyn Trimmer, Burgettstown, By Y. W. M. S., 1st U. P. Church, McDonald, Pa.

WHITE STUDENTS CHEER PLEA FOR FAIR PLAY

No address delivered at the recent Y. M. C. A. Student Conference at Blue Ridge, N. C., made a deeper or more favorable impression than that of Mrs. Mary McLeod Bethune, President of the National Association of Colored Women's Club's and of Daytona-Cookman Institute. Addressing hundreds of white students from southern colleges, Mrs. Bethune made a powerful plea for better understanding and fair dealing between the races, declaring that the people of her race are asking no special favors, but only the rights and opportunities to which every American citizen is entitled—the right of life, liberty, protection, education; the right to develop and achieve. "In asking for these rights," said Mrs. Bethune, "the Negro is not trying to be white. He only wants a fair chance in the race of life, that he may be his own best." The address was received with prolonged applause; many of the students crowded forward to express their appreciation of the address and all spoke of it in the highest terms.

TOM LEE, COLORED HERO, GIVEN A HOME

The Memphis Commercial-Appeal has finished raising a fund of $3,025 which will be used to purchase a home for Tom Lee, hero of the Norman disaster, who saved the lives of thirty-two people when the steamer went down on May 8. The deed was acclaimed by newspapers from coast to coast and Lee received many signal honors in appreciation of his heroism, including a visit to Washington and an introduction to President Coolidge.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2, 680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES.

Mansfield Presbyterial, — Bedford Avenue, Canton Y. W. M. S.—7 members, President, Miss Katherine Hildenbiddle, 205 Bedford Ave.

This society is already busy trying to do something for others. The reporter went into some detail giving the facts.

Los Angeles Presbyterial — 49th Street Los Angeles,—Western Guild, 16 members, President Miss Etta Moore.

Ohio First Presbyterial—Ezel, Ky., —Kings Daughters.

This society was formed by the missionary, Mrs. J. C. Alter, last year. The secretary of Young Women of Ohio First did not receive the information evidently, as no record was made on her blank of this new society. We here offer our apologies to Mrs. Alter and the new society for this tardy recognition. We are sure the society will prove a great blessing to the girls and the church if they continue in good works.

Garnett Presbyterial—Richmond Dorcas Y. W. M. S., 12 members, President Miss Joy Thompson.

We are glad to welcome Garnett again into the lists of presbyterials having one or more Y. W. societies. Four still remain off the list:—Uncompaghre, a very small presbyterial, yet growing; Northern Indiana, largely rural and small but promising if there are young girls; Frankfort, much disturbed and weakened by parts of it being annexed to other presbyteries, yet hopeful for organization in one place or two; Vermont, away to the northeast, rural and not strongly settled, but girls are there. May not any one of these presbyterials have at least one band of girls, learning of the great future in store for Christian young women as "workers together with Him" in the great "women and children" problems assigned to the women constituency of the United Presbyterian Church? Nothing is impossible with God and hand in hand with Him Courage and Determination will help overcome seemingly impassable objects in the way.

The Richmond, Kansas society meets every two weeks, once as a study meeting, again as a work meeting. These girls have already finished in the work meetings, 12 gingham bags, equipped with scissors and thimbles, and enough patches for two quilts. These articles are being sent away to one of our schools early this fall. Nothing like getting busy at once.

YOUNG WOMENS SPECIAL FUND.

The Bible tells us that it is "Line upon line" that finally makes the impression. It seems like a good rule to follow in this day. The receipts on September 1 were forty-one dollars short of last year. We are hoping that *every presbyterial* will strive to show the average of $1.00 per member. Only a few presbyterials did this last year. If every society does its share every presbyterial will reach its goal.

September 1, 1924	$641.00
September 1, 1925	600.00

It is interesting to note that on September 1, 1915, the receipts were $204. So let us take courage for we have grown!

BEST METHODS

Vacation days have possibly caused our well meaning societies and presbyterials to forget that the Methods Page cannot publish what it does not possess. In order that this number of the Magazine may not carry a vacant space, we offer a few suggestions as found in the Best Methods columns of the Missionary Review of the World. As this is Mission study season, a few thoughts on this line may be appropriate.

The six o'clock Mission Study Tea has solved the problem for a bunch of business women who work all day, take lunch at the church at 6 o'clock and have the class from 7 to 8 p. m.

A rural community with a society of twelve members solved it this way They arranged a "spend-the-day party" with each member. Classes may arrange whether the party come weekly, bi-weekly or monthly, Before dinner, they sewed. After dinner they took up the chapter on mision study. In another group, mothers of small children were privileged to attend mission study class, a number of girls caring for the children in their "Mission Study Class Nursery."

One plan of conducting the class was thus: The class became a school session with members assigned to various classes such as history, geography, reading spelling and music. The teacher called classes in an order to create variety, The supposition is that with individuals studying with one definite line in mind, a very definite and also a comprehensive study would be the result.

Something is likely to happen this fall or winter—it *may rain* some suggestions are herewith appended, also found in the Missionary Review.

Do not postpone the meeting because of rain. If you do, the next time a cloud no bigger than a man's hand appears in the sky some one will say, "There will not be any meeting today." Do not adjourn because only a small number is present. Reward these by the best meeting possible. Occupy none of the time of the "faithful few" by enlarging on the unfaithfulness of absentees. Cheer inside will dispel outward gloom. Take time to pray. Tell others about the interesting rainy day meeting, and announce something very attractive for another such rainy day. A note to each absentee may revive future weakness occasioned by drops of rain.

THE SEVEN DEPARTMENTS

Begin now so you can contribute to every one.

THE ASSESSMENTS

Be sure you know what they are then be faithful to perform your duty.

THE THANK-OFFERING

Only a month or less away! But of course you have kept it before your society every meeting. You will not fail!

FOUR LETTERS BEFORE

We hear a great deal of talk these days about the necessity for unusual ability if one would cope with present day business and professions. There is much university work being done. Post courses are being followed. Fellowships are being awarded and accepted. Degrees must be obtained, sometimes, it seems to the exclusion of spiritual development. Many are foregoing even social opportunity and cultivation of family life in their great desire to be fully prepared.

Now, no intelligent person will say that proficiency is not a necessity or that full preparation is a loss of time. Real *ability* is to be sought after, but is every student seeking to be worthy of the "four letters before" as much as for the seven letters following?

She was a remarkable girl and held a high position because of her ability, yet lost out because she could not be counted on. If she chose to come late, she did so. If it seemed opportune to her to go home early or to be absent a day, she followed her inclination. One said "It will be hard to fill her place" and another responded, "She was so deft and pleasant, so quick to under stand what was wanted and to fill a gap. People like her." "Yes, " said a third. "she had plenty of *ability when* it was

at *our* service. But we could not depend on her" The writer went on to say that she lacked four important letters, "re-li-," a prefix to her *ability,* which addition would have changed her whole course in life.

We are sometimes led to suppose that only those of heralded ability can be expected to do anything worth while in life so many of unannounced talent are allowed to stay in seclusion because they have not been tested. If we could only know it, many quiet, unassuming souls are most useful if not gifted. Or they may be quite capable, also , most reliable. On the other hand you can think of some one you have known who was most enthusiastic and apparently had much ability. You saw in that person a leader for an important place. Just when you reached the crucial hour, you looked around for your leader. Where was he—for it was a man in this case—? Absent! He had failed to qualify! Ability minis "re-li" means loss, not gain.

Would it be a profitable exercise for each of us to take stock of our own reliability? We can judge our own better than that of another. Prejudice or a lack of facts hinder our true rating of others. But as to myself,—am I worthy of the confidence of others? Do I magnify the "clock" or my office? Can my pastor count on my services? Is my example in the home or neighborhood helpful? Does my fellow Christian find in me a support? Is my word a pledge that will be fulfilled? How much reliability do I possess?

The matter of being reliable is an individual matter. No one can make another reliable. One's will must take a hand and designate the course to follow. The trouble is so many people are trying to assure themselves they are what they are not. They say to the world "We can be counted on" and all the time they are deceiving themselves for they have not learned the first principle of the command, "To thine own self be true." The acquisition of the "four letters before" to make worthy our *ability* will solve many problems for us. Where failure or partial success has prevailed, there may now be encouraging progress because every individual has accepted the responsibility of "the four letters before" and is therefore—*reliable.*

SOMETHING WORTH THE PRICE

One of the annual publications which any society will be wise to purchase is the Statistical report. It is the record of societies, their presidents and addresses, the contributions of the year, the names and addresses of presbyterial officers and the announcement of time of each presbyterial meeting. The price is just 15 cents although each copy costs many times that amount.

There are those who wonder what use it will be to your individual society. Well, it shows you how you stand as compared with other societies of your kind. You are encouraged because you have a good showing or ashamed you did not do better. In either case, if you are wise, you will make an effort to do better the next year. Then you can see how many places there are Women's or Junior organizations where there might be a young women's society. You will note that vigilance is important in missionary work as in war,—note the disbandings reported. You will see how some are careless and are marked "no report." Perhaps it was not the society's fault it was marked there. The mail may have failed to carry. But you can be prompt and be reasonably sure of being credited. Buy a Report! ! !

WHAT ABOUT THAT LETTER?

When you receive a letter from your secretary of Young Women, whoever she may be, what do you do about the suggestions or requests found therein? Do you say. "We never did anything like that. Why should we now?" or, "There are certain objects we enjoy contributing to and we intend to please ourselves." It may mean work to carry out her suggestions and you give the everpresent answer, "Too busy with other things to do any more in our

Y. W. Society!'' Does this happen—the one receiving the letter is not now president and she does not take the trouble to pass it on to the new officer?

We are—the most of us— careless enough about our correspondence, but should we not try to respond to one who is giving her time in trying to be a help to us, especially if she asks for our opinion or help? There is one great big obstacle in the way. The ones who need to read this are not readers of the Young Womens' Department! Will not you faithful ones tell them about it. They will *hear* anyway that they *might* get a lot more out of their Christian lives *if* they would only go to a little trouble.

Help your presbyterial secretary of young women to make a good showing for your presbyterial. By the way, if you don't hear from her, *write to her* and expect an answer!

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave, Wilkinsburg, Pa.

Prairie reports the church, Sabbath school and Young peoples' work doing well all through the vacation period. Some of the students trained there, will not return but have left for other fields, a few will work as teachers; others will enter the schools of higher grades.

School will open formally on the 16th but for three days previous to the opening a Teachers' Conference will be held. A good opening and large student body are expected. Mr. Wade writes "We want to put over big things this year and with God's help we expect to go 'over the top' in our New World Movement assignment. Pray for us!"

Many repairs have been made at Prairie this summer and a new well has been ordered to insure a better water supply. One of the very pressing needs is a *piano* for the *chapel.* The one which has been in use for a long time, belongs to the former principal, and he has need of it in his own home. Anyone having a good second hand piano which could be used at this station, will confer a great favor, by sending it. Second hand clothing will be needed also, not only at Prairie, but in almost every one of our twelve stations. When packing your barrels and boxes *do not forget* the boys and girls, men *and women of your missions to the colored people.*

Canton Bend, another Alabama mission opened school September 14th A new sewing teacher has been secured, one of our own girls, Miss Mary Turner. She finished the normal department as well as the course in sewing at Miller's Ferry school and is now recommended as competent to teach her people in the department in which she has specialized.

A fine missionary spirit exists in our graduates. When they are through with their courses, they are anxious to impart that which means so much to them, to the people of their own race.

A good year's work is predicted—a fine spirit exists and everyone is anxious for the advantages offered by the school at Canton Bend for the community boys and girls.

It is estimated that 3,000 colored boys and girls will enter our mission schools this year: Some of them will enter from Christian homes, others from homes that are crude and where nothing is known of Christ. That 100 per cent of our dormitory students are reported as having confessed Christ at the close of the school term gives some idea of the results of the work being done by the faithful missionary workers among the colored people of the Southland.

In your prayers and contributions remember that "God has made of one blood all nations of men" whether the skin be black or white.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Since taking their vacation reports have been received from Mrs. Grazia Balducci of St. Peters United Presbyterian Church of Brooklyn, N. Y., Mrs. Anthony Caliandro, West New York, N. J., Miss Ella Montgomery, East Mansfield, O., Miss Elizabeth MeMillan, Oklahoma City, Okla., Miss Laura Sawhill, 4th Church, Spokane, Washington and Mrs. E. C. Little, Los Angeles, Cal.

Mrs. Balducci reports an average attendance in Sabbath School for the month of August of 35. She made 60 visits in the homes and distributed six Bibles and portions of scripture.

Mrs. Caliandro is planning mothers meetings in addition to her work with the children. A box of toys and other articles sent from the Junior Exhibit at the Boston convention, has been received. This will be used at Christmas.

Miss Montgomery reports an average attendance in Sabbath School for the month of August of 61, and the offering $18.71. August 1924 the average attendance was 48 and the offering $10.78. The church and the parsonage have been painted and repaired. The whole work is moving slowly but encouragingly. Miss Montgomery says: "The best is the evidence every day that the Master is with us and I'm sure in His own time we will see the results so desired."

Miss McMillan reports a contest among the Juniors, Sides are chosen and each side works for points. The points being, on time, sentence prayers. new members, a memory verses and tell where it is found. There is great enthusiasm over the contest.

Mrs. Little reports "the Daily Vacation Bible School was the big thing in our work." Fifty-one were enrolled. The children wanted the school continued all summer. We closed with an entertainment which the parents and grandparents attended. Had a crowd of new people who had never been in our mission before. Many who could speak no English. The children never did so well. They recited the 23rd Psalm, the Commandments, the Beatitudes and the Lord's Prayer. They sang many of the Bible Songs "None Like Thee" was their favorite. Ten diplomas were given for perfect attendance and faithfulness, and two Bibles for complete memory work. I wish you could have seen their hand work. At the communion service July 26th, 48 communicants were present."

FRENCHBURG, KY.

School opened August 31st with an enrollment of almost 200. The dormitory is almost full. Splendid bunch of students. Terrible drouth in this section. People going miles for water. Heat intense. Food products are scarce. Corn, beans etc. have withered up.

Manual training is under way. The boys are much pleased. Crowded in the little shop and hampered by lack of tools, but make the best of it.

The hospital is going up by leaps and bounds. Now ready for the roof.

Our second hand clothing department is very short this fall. Urge societies to not forget the need in these mountains.

FRENCHBURG SCHOOL
Frenchburg, Ky.

H. RAY SHEAR Superintendent

If you possess the true Missionary Spirit;
If you believe in practical Mission work;
If you have faith in the Power of Prayer;
You will send us your used, worn clothing;
You will buy our scarfs, baskets and chairs;
You will pray for us that we fail not.

EZEL, KY.

A reception was held in the church Saturday evening Aug. 29th for Rev. Brittain and family and the teachers. The church was full. There were words of welcome from the different organizations. One hundred and four attended Sabbath School the following

day and sixty the mid week prayer meeting. School opened Wednesday Sept. 2nd. with an enrollment of 111, an increase of 28 over the first days enrollment last year. Mr. Brittain writes: "We are quite happy in our work, so far."

Mrs. Alter has taken her daughter Margaret to their summer home at Mt. Hermon Cal. She writes "Margaret's temperature still continues, but otherwise she seems fairly well."

Mrs. Alter's permanent address is 21 Mountain Ave., Piedmont, Cal.

First Ohio Presbytery met at Ezel September 8th and 9th—The following letter was sent to the Home Mission secretary by the clerk.

Mrs. W. S. Cook,
Beaver Falls, Pa.

My dear Mrs. Cook:—

The First Presbytery of Ohio held its September meeting at Ezel on Monday and Tuesday of this week, and it is my pleasure to convey to the Women's Board through you, the appreciation of our Presbytery of the splendid work being done in the schools of Ezel and Frenchburg.

Very few of us had seen either place and had little idea of all that was being done there. When we reached Ezel, after a very dusty ride, but over very good roads, we found Mr. and Mrs. Brittain happily located and entering into ther work with a great deal of enthusiasm.

A great many of the sacrifices which they are making in going to a place like that are mitigated by the comforts of the home which your Board has so generously provided. Modern conveniences are a great help in getting fitted into such new circumstances.

When the hour for the evening meeting came, Presbytery was delighted with the appointments of the new church. The evening's program was in the nature of an informal installation of Mr. Brittain as Superintendent of that station. The whole program of Presbytery was directed along the line of being helpful to the work. On Tuesday afternoon a conference on "Our Church" was held at which the Superintendent of missions, the Secretary of Sabbath School work and of Young People's work spoke; following which Mr. Back and Mr. Day of the congregation gave us the romantic history of the organization of the work. So well did they do it that Presbytery directed our historian, Dr. Edgar MacDill to prepare the history for future reference. The evening program was on Evangelism and in in charge of Dr. Cavitt of Hamilton. The unanimous opinion was that the field is well chosen, splendidly equipped and provided with a Superintendent and teaching force second to none.

On our way out we stopped at Frenchburg. We were all very much pleased with the institution there. We feel that in Mr. Shear there is a Superintendent who is not only a great administrator, but also a man of splendid fore-sight, and the plans which he is carrying out for the enlargment and equipment of the plant show more than ordinary engineering ability. The new hospital is coming on splendidly and when finished will be one of the most complete and convenient institutions of its kind. I am sure that Presbytery never realized before that we have within our bounds the greatest home mission work of our church and we wish to convey to you and the Board our great satisfaction with all that we saw. I think that it could all be summed up in the remark of the bus driver that tooks some of us in. When we came to the neat farm buildings by the road at Frenchburg we asked what they were. He said "They belong to the school, and I want to say that when these people do a thing they do it right!"

Yours very sincerely,
W. T. Mabon, Clerk

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Oakdale, Pa.

We are happy to report a new Junior Missionary society at the Ist Church, Indianapolis, Ind. Mrs. Reid is the Superintendent. Also a society, inactive because its leader had moved away, has been reorganized at Coulterville, Ill., with Mrs. M. R. Holliday as superintendent. We welcome these and all new societies into our Junior family. Last year 24 new societies were reported. We hope there will be many more during this year. A study of the Annual Report brings out the following facts. There are three Presbyteries in our Church which have no Junior societies. Of the remaining 55, one reports one society, and one reports two societies. Two only, of all our Presbyteries, have a Junior society in every congregation. We find that we have Women's organizations in 852 congregations, which means that 362 Women's societies have not been sufficiently interested to succeed in organizing Junior societies in their congregations. The task of training our children to become familiar with the missionary work of the Church and interested in it, is vital. There is no more important work before us today. If the great missionary undertakings we, as women are so much interested in, are to be carried on to successful completion, there must be those who are prepared to carry on when we have finished our work. Presbyterial Secretaries report that the one great obstacle to be overcome is the lack of leaders. Will not every one who reads this page unite with us in daily, earnest prayer that there may be found consecrated women and young women in the older societies who will offer themselves for this service. As Christian mothers and sisters we are failing, if we neglect the great responsibility and privilege we have of training the children in our Churches for Jesus Who loves them, and Whom they love to serve.

49 Junior societies were on the Honor Roll last year for having contributed $100 or over to the Departments of Work, the Thank-Offering, and the Junior Special. The following list, eight in number, gave over $300.

6th North Side, Pittsburgh, Pa.	$390.00
1st Wilkinsburg, Pa.	350.00
6th Pittsburgh, Pa.	330.00
2nd N. S. Willing Workers, Pittsburgh, Pa.	324.00
Aspinwall, Pa.	321.00
1st N. S. Pittsburgh Pa.	320.00
3rd Pittsburgh, Pa.	319.00
8th N. S. Pittsburgh, Pa.	318.00

The following list of seven gave $200 or over.

1st Indiana Pa.	$280.00
Ingram Pa.	268.00
2nd Wilkinsburg, Pa.	251.00
11th N. S. Pittsburgh, Pa.	244.00
Carnegie, Pa.	220.00
Grove City, Pa.	218.00
1st Braddock, Pa.	200.00

The following have given over $100. Jamestown, Pa. $194, Avalon, Pa., Bellevue, Pa., Emsworth, Pa., 1st Butler, Pa., 2nd Butler, Pa., Slippery Rock, Pa., Borough 1st Buffalo, N. Y., Center, Midway, Pa., Chartiers, Canonsburgh, Pa., Houston, Pa., Robinson, Pa., S. Youngstown, Ohio, Struthers, Ohio, Tabernacle, Youngstown, Ohio, DeLancy, N. Y., Appolo, Pa., Vandergrift, Pa., Greenville, Pa., 1st Pittsburgh, Pa., 2nd Pittsburgh, Pa., 2nd Italian Pittsburgh, Pa., Brookline, Pa., Crafton, Pa., Hebron, Pa., Homewood, Pa., Mt. Lebanon, Pa., Mt. Washington, Pa., Oakmont, Pa., 7th Philadelphia, Pa., Norris Square, Philadelphia, Pa., Calcutta, Ohio, Greensburg, Pa., Ist Xenia, Ohio.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 540 S. Hiland Ave., Pittsburgh. Pa.

Many of our misionary friends are obliged to leave the home land in August. Those for Sayo, Gore or Nasser must arrive in Khartum in time to get the last boat for the the season which travels on the Nile and Sobat.

Those in charge of schools in Egypt must be there in time to get the buildings in shape, teachers and servants employed, supplies purchased and the many other things needed in time for school opening. The greater number leave us in September. It gave us great pleasure to see two of our parties on board the vessels which were to be their homes for weeks viz: those sailing Aug. 28 on the City of Canada and those sailing on the City of Harvard Sept. 6. A farewell meeting is always held in the Prince George Hotel. Here Mr. McClellan gives his final instructions, answers all questions and turns the meeting over to representatives of both boards. To the regret of all Dr. Anderson, who usually presides, was absent on account of illness. A passage of Scripture is read, loving words of appreciation and farewell spoken, prayers are offered and then to the procession of taxis waiting outside to take the passengers to the dock.

How we wish the readers of our Magazine could attend one of these meetings, see how happy everyone looks, how eager and glad they seem to start on their journey as Ambassadors of the King of kings. After a motor ride of about forty-five minutes we reach the dock. Every cabin is visited for all have the number of their cabins and names of room-mates before leaving the hotel. Mr. McClellan thinks of everything. Hear the exclamations of glad surprise as the girls see their berths covered with mysterious looking packages—boxes which look as if full of candy—packages which look and feel like books—baskets of fruit and flowers and letters! "Oh look at my letters—49!" says one. "Can't find time to count mine" says another. Here we see the first tear, but it is one of joy to be so lovingly remembered. Then the scattering to the writing room. "I must write to mother—I want to tell her how lovely everything is and send my letter back with the pilot" No outsider would ever dream that these dear folks were leaving for a term of years to learn strange languages, strange customs, strange and trying climates and to undertake the most important work in the world—telling strange people the strange wonderful story of Jesus Christ.

But not all of this company are going for the first time; some have been in the service so many years that the foreign land seems almost like home! they know the glad welcome which awaits them and the many loving hearts praying for their coming. The final goodbyes are said, the final tender embraces given and we leave them on the ship not alone, for He is with them who said "Let us go to the other side." Those of our board returning to *India* this summer were the Misses Mary E. Logan, Jane Martin, Sara Moore, Henrietta Moore and Kate Spencer.

Dr. Hunsberger and Emma Dean Anderson expect to sail later in the fall.

Returning to *Egypt*: Mrs. Mary K. Coventry and Miss Elsie French, Miss Ruth Work expects to sail later.

Returning to Sudan: Misses Mary E. Coie and Aulora McIntyre.

New for India: Misses Agnes Ballentyne, Evelyn Cathcart, Flora Hormel, Maud M. Miller and Janet Nesbit.

New for Egypt: Misses Gudrun C. Estvad, Alta G. French, Marie F. Tait, Mrs. Rachel T. Seiver.

Eighteen in all, nine returning and nine new.

If you should ask any of these what they most desired, with one accord they would reply " your prayers." Surely they will be remembered at the throne.

A cable has been received from India giving us the sad news that two of our number are on their way to the homeland an account of illness viz: Miss Grace Polkinghorn and Miss Mabel C. Stewart. Miss Polkinghorn we knew had

been suffering for more than a year with a distressing roaring sound in her head. Nine doctors had tried to effect a cure in vain, so at last she was ordered home. She is heart broken but resigned as she knows the Master makes no mistakes. We had not received any intimation from Miss Stewart therefore her return is a very great surprise to the Board.

Rumors that Cupid has again invaded our ranks in India has reached us. We will tell you all about it when we receive official information.

We rejoice to announce that Dr. Simpson who has served so long and so well in India has consented to return on condition that on account of deficient sight she be excused from surgical work. Special prayers of thanksgiving were offered by the Prayer Group in Pittsburgh, Pa. when this announcement was made. Can anyone imagine how glad our workers in India will be when they learn the good news, especially the native women who love her so well?

Brief mention must be made of the married couples and little children who also sailed. Their presence added much to the pleasure and joy of our girls on the voyage. As the foreign board has already published their names we refrain from repetition but assure them and their friends of our loving interest in them and their work.

Pray for a safe journey for all these beloved friends.

Pray for all the fields to which they go. Pray that the power of the Holy Spirit may always accompany their efforts to tell His story.

Pray that the Master will provide through His people all the funds needed for the support of our missions and their work.

Pray that every pledge to the New World Movement may be paid in His time and name.

Praise and thank Him for all He has done for us in the past and trust Him fully for the future.

STUDY FOR THE MONTH.

NOVEMBER

The Egypt Special Number

Miss Minnehaha Finney, Editor

Tanta, Egypt.

Say not ye; There are yet four months, and then cometh the harvest; behold I say unto you; Lift up your eyes and look on the fields, for they are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.

John 4:35, 36.

Bible Lesson—I John Chapter 4.

Roll Call—Facts from Egypt.

THE BEST WE HAVE

Jesus said concerning Mary's alabaster box of ointment. "Wheresoever the gospel shall be preached. this also that she hath done shall be spoken of for a memorial of her." Men have paid great prices to have themselves remembered. The pyramids were built at enormous cost to perpetuate the names of the men who built them. Who were they? We do not know. The names of men and women who live selfish worldly lives soon fall into oblivion, but deeds of kindness to our fellow-men, for the sake of Jesus Christ shall never perish.—Ex.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

"The Annual Statistical Report, giving in full deatil the contributions and membership of each society may be had from the Literature Department of the Women's General Missionary Society at fifteen cents per copy."

HOME

The United Presbyterian Church and Its Work in America, (Senior). Price, cloth $1.00; paper, 50c.

Suggestions to Leaders, Price, 15c.

The Uplift, (Junior). Price, 50c.

How to Use "The Uplift." Price, 15c.

Better Americans. Third book of the "Better American" series. Price, 75c.

FOREIGN

Prayer and Missions, (Senior). Price, cloth 75c.; paper, 50c.

How to Use "Prayer and Missions." Price, 15c.

Brave Adventurers. Price, 50c.

How to use "Brave Adventurers." Price 15c.

Poster Patterns for use in "Brave Adventurers." Price, 56c. per set.

Brave Adventurers Cross Word Puzzles. Price, 3c. each, 6 for 10c. In quantities less than 6, 2c extra for postage.

From Station to Station in Our Foreign Fields. Price 15c.

Place the study of the denominational home study books first and foremost this year. Get books and helps early. Organize classes for men and women and young people and make an intensive study of the history of the United Presbyterian Church. It will be well worth the time spent in securing an intelligent knowledge of the history and achievements of the United Presbyterian Church.

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Our Missions in the Sudan .....3c.
On the Slave Trail .....3c.
Witch Doctors and Charms .....2c.
The Brave Hunchback .....2c.
Other Children .....2c.

LEAFLETS ON PRAYER

Power of Prayer .....3c.
Bible Words on Prayer .....2c.
The Third Prayer .....2c.

The Prayer Cycle for 1926 will be ready for distribution about the middle of December. Order now and they will be mailed as soon as they come from the printers. Why not use Prayer Cycles for Christmas cards this year?

For list of Post Cards and price, see August and September Magazines.

JUNIOR MAGAZINE! WHOOP IT UP 5c.

THE OUTLINED PROGRAMS

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THE WOMEN'S MISSIONARY MAGAZINE

XENIA, OHIO

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

BIBLE QUESTIONS AND ANSWERS

1 Jas. 5:11
2 Heb. 11:5; Jude 17
3 1 Sam. 1:20
4 Gen. 35:18-19
5 Gen. 37:2
6 Acts 7:23,30
7 Jonah 2:5
8 Dan. 5:27
9 Psa. 103:14
10 Acts 16:25
11 Num. 20:1
12 Gen. 50:25; Ex. 13:19
13 Hosea 7:8
14 Ezek. 1:1
15 Judg. 6:11
16 Num. 13:6
17 Heb. 11:31. Jas. 2:25
18 Jno. 6:8, 9
19 Acts 16:13—15
20 Acts 10:9—48
21 Jas. 5:20
22 Ruth 1:2, 4
23 Job 42:14
24 Esth. 3:1, 10
25 Lev. 16:29, 30

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26 Over how many provinces did Ahasuerus reign?
27 Over what country did Cyrus rule?
28 In what book besides the gospels is the Lord's supper recorded?
29 Name the father of Abraham.
30 Name the father of Isaiah.
31 How many spies did Moses send to spy out the land?
32 How many spies did Joshua send?
33 What was the position of Nehemiah in Shushan.
34 What was the occupation of Amos the prophet?
35 What was Paul's trade?
36 Name Luke's profession.
37 Name a cousin of Barnabas.
38 Name a noted son of Solomon.
39 What book contains this exhortation: "Grow in grace?"
40 In what letter does Paul refer to himself as caught up into the "third heaven?"
41 Who was lame in both feet?
42 Who was a man after God's own heart?
43 Who was head and shoulders above his fellows?
44 In what book are these words: "The silver is mine and the gold is mine?"
45 Name the book containing these words: "The joy of the Lord is your strength."
46 Name the book containing these words: "I know thy works?"
47 Who said, "To me to live is Christ?"
48 In what book are these words: Godliness is profitable unto all things?"
49 Who said, "Curse God and die?"
50 To whom were these words spoken: "What thou doest, do quickly?"

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Ruth I. Ardrey, Appointed 1924 .....Sialkot
Miss Helen Artman, Appointed 1920 .....Sialkot City
Miss Agnes Ballantyne, Appointed 1925 .....
Miss Hannah H. Beale, Appointed 1920 ....Rawalpindi
Miss Kathryn Beattie, Appointed 1920 .....Sialkot City
Miss Minnie Beatty, Appointed 1912 .....Rawalpindi
Miss Hazel Bennett, Appointed 1908 .....Gujranwala
Miss Rebecca Jean Black, Appointed 1921 Sangla Hill
Miss Theresa Brownlee, Appointed 1922 .....Badomali
Miss Edna Broyles, Appointed 1919 .....Gujranwala
Miss Lois Buchanan, Appointed 1910 .....Pathankot
Miss Mary Campbell, Appointed 1884 .....
.....Deaconess Home, Lucknow, India
Miss Mary Evelyn Cathcart, Appointed 1925 .....
Miss Henrietta Cowden, Appointed 1905 .....Lyallpur
Miss Laurella Dickson, Appointed 1897 .....Sialkot
Miss Margaret Fehlman, Appointed 1913 .....Sangla Hill
Miss Bessie Fleming, Appointed 1913 .....Sargodha
Miss Ella M. Gordon, Appointed 1893 Campbellpur
Miss Vida J. Graham, Appointed 1922 .....Pathankot
Miss Nancy Hadley, Appointed 1904 .....Gurdaspur
Miss Evva P. Hartig, R. N., Appointed 1924 Sialkot
Miss Kate A. Hill, Re-Appointed 1924 .....Sargodha
Miss Zarra S. Hoon, Appointed 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., Appointed 1925 Sialkot
Miss Janette Howland, Appointed 1921 .....Lyallpur
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Ella W. Jamison, R. N. Appointed 1921
.....Sialkot City
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot City
Miss Mary F. Lincoln, R. N., Appointed 1919 Sargodha
Miss Mary E. Logan, Appointed 1891 .....
Miss Eleanor W. Maconachie, R. N., Appointed 1909
.....Pathankot
Miss E. Josephine Martin, Appointed 1896 ....Pathankot
Miss Jane E. Martin, Appointed 1905 .....
Miss Fannie C. Martin, Appointed 1895 .....Gurdaspur
Miss Mary R. Martin, Appointed 1890 .....Shiekhupura
Miss Maud Mitchell Miller, Appointed 1925 Sialkot
Miss Henrietta Moore, Appointed 1898 .....
Miss Sara Moore, Appointed 1917 .....
Miss Esther Moyer, Appointed 1924 .....Sialkot
Miss Jean B. Morrison, Appointed 1895.... Abbottabad
Miss Margaret L. Murdoch, Appointed 1924 ....Sialkot
Miss Elizabeth McCahon, Appointed 1875 Sialkot City
Miss Lillian McConnell, Appointed 1902 .....Lyallpur
Miss Rose A. McCullough, Appointed 1897 Gujranwala
Miss Janet E. Nesbitt, Appointed 1925 .....Sialkot
Miss Viola May Nourse, R. N., Appointed 1923 Pasrur
Miss Grace I. Polkinghorn, Appointed 1923 Sialkot City
Miss Willa Ramsey, Appointed 1921 .....Zafarwal
Miss Laura Reynolds, Appointed 1924 .....Sialkot
Miss Kate E. Spencer, Appointed 1918 .....Sialkot
Miss Mabel H. Stewart, Appointed 1924 .....Sialkot
Miss Lorena B. Taylor, Appointed 1922 ....Sangla Hill
Miss Vivian L. Trimble, Appointed 1921 Sheikhupura
Miss Evelyn Tromans, Appointed 1923 .....Pasrur
Miss Edna Ward, Appointed 1923 .....Sargodha
Miss Ruth A. Warnock, Appointed 1913 .....Pasrur
Miss Georgia Wengart, Appointed 1919 .....Zafarwal
Miss Josephine White, Appointed 1884 .....Jhelum
Miss Carrie Worman, Appointed 1921 ....Campbellpur
Miss Gertrude E. Zink, Appointed 1919 ....Gurdaspur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, Appointed 1881
.....Slippery Rock, Pa.
Miss Roma Beatty, Appointed 1909 ....Shadyside, Ohio
Miss Lois Boyd, Appointed 1918 .....Sparta, Illinois
Miss Elizabeth M. Caldwell, Appointed 1918
1166 Columbia Ave.. Claremont, California
Miss Marietta Hamilton, Appointed 1916 .....
....|.....60 Kirkland St., Cambridge. Mass.
Miss Gertrude Horst, Appointed 1919 Elgin, Nebraska
Miss Florence Jones, R. N., Appointed 1920
%Mrs. Amalong, 443 Ella St., Wilkinsburgh, Pa.
Miss Mary A. Lawrence, Appointed 1893.....
.....713 Ridgeview Ave., Bellevue, Pa.
Miss Louise Scott, Appointed 1916 .....
.....New Wilmington, Pa.
Miss Mabel Stewart, Appointed 1915 .....
.....New Wilmington, Pa.
Maria White, M. D. Appointed 1886 .....
.....314 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, Appointed 1911 .....
.....227 N. Jefferson St., Canonsburgh, Pa.
Miss Cynthia Wilson, Appointed 1875 .....
.....66 N. Chester Ave., Pasadena, California
Miss Rosa T. Wilson, Appointed 1886 .....
.....66 N. Chester Ave., Pasadena, California

EGYPT

Miss Mildred Allison, Appointed 1925 .....Cairo
Miss Ella M. Barnes, Appointed 1911 .....Cairo
Dr. Carrie M. Buchanan, Appointed 1893 .....Cairo
Miss Jean S. Campbell, Appointed 1923 .....Cairo
Miss Ida Leota Cabeen, Appointed 1909 .....Alexandria
Mrs. Mary K. Coventry, Re-appointed 1918 .....Cairo
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Mss Mary F. Dawson, Appointed 1922 .....Cairo
Miss Gudrun C. Estvad, Appointed 1925 .....Cairo
Miss Davida Finney, Appointed 1914 .....Assiut
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Cairo
Miss Alta Grace French, Appointed 1925 .....Cairo
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Dora Giffen, Appointed 1920 .....Fayoum
Miss Martha Glass, Appointed 1921 .....Alexandria
Miss Alice Grimes, Appointed 1924 .....Cairo
Miss May Holland, Appointed 1913 .....Benha
Miss Isabelle Hosack, R. N., Appointed 1912 ....Cairo
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Lucy Lightowler, Appointed 1921 ....Alexandria
Miss Helen J. Martin, Appointed 1915 .....Cairo
Miss E. Roxie Martin, Appointed 1901 .....Cairo
Miss Sara B. Meloy, Appointed 1923 .....Tanta
Miss Jeanette McCrory, Appointed 1916 .....Benha
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Lillian McClelland, Appointed 1923 .....Monsurah
Miss Helen Noordewier, Appointed 1921 .....Beni Suef
Miss Marion Paden, Re-Appointed 1920 .....Zagazig
Miss Francis M. Patton, Appointed 1922 .....Monsurah
Miss Venna R. Patterson, Appointed 1924 .....Cairo
Miss Mary Estelle Robertson, Appointed 1922 ....Cairo
Mrs. Rachel Tracy Selver, Appointed 1925 .....Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Jane C. Smith, Appointed 1922 .....Luxor
Miss Rose Smith, Appointed 1923 .....Beni Suef
Miss Margaret A. Smith, Appointed 1872 .....Cairo
Miss Mary F. Tait, Appointed 1925 .....Cairo
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Assiut
Miss Laura B. Walker, Appointed 1904 .....Luxor
Miss Elizabeth S. White, Appointed 1924 .....Cairo
Miss Ida B. Whiteside, Appointed 1924 .....Luxor
Miss Ruth Mary Williamson, Appointed 1924 ....Cairo
Miss Margaret Work, Appointed 1924 .....Cairo
Miss Laura B. Wright, Appointed 1921 .....Fayoum

NOW IN THIS COUNTRY

Miss Margaret Bell, Appointed 1911 ....Tarkio, Missouri
Miss Ella B. Downie, Appointed 1913 .....
1886 E. 97th St., No. 27, Cleveland, Ohio
Miss Lucia Dwight, Appointed 1919 .....
.....307 S. 19th St., St. Joseph, Missouri
Miss Helen Ferrier, Appointed 1900 Fort Collins. Colo.
Miss Alfretta Hammond, Appointed 1904 .....
.....State Hospital, Warren, Pa.
Miss Dora Mason, Appointed 1918 .....
....8017 Susquehanna St., Wilkinsburgh, Pa.
Miss Evelyn McFarland, Appointed 1919 .....
.....New Wilmington, Pa.
Miss Nellie C. Smith, Appointed 1911 .....
.....R. D. 13, Grove City, Pa.
Miss Ethel L. Weed, Appointed 1919 .....
.....912 E. Second Ave., Monmouth, Illinois
Miss Florence White, Appointed 1919 .....
.....311 West Main St., Grove City, Pa.
Miss Ruth A. Work Appointed 1904 .....
904 Publication Bldg. 209 9th St., Pgh., Pa.
Miss Esther W. Wilson, Appointed 1919 .....
.....1128 Third Ave., New Brighton, Pa.

SUDAN

Miss Mary Cole, Appointed 1919 .....
Miss Una Cole, Appointed 1913 .....Omdurman
Miss Luella Denny, Appointed 1922 .....Omdurman
Miss Elsie E. Grove, Appointed 1912 Khartum North
Miss Mary Frances Herron, Appointed 1922 .....Khartum North
Miss Ray Huffman, R. N. Appointed 1924 .....Nasser
Miss Mary Jane McKnight, Appointed 1922 .....Khartum North
Miss Aulora McIntyre, Appointed 1910
Miss Kathryn MacKenzie, Appointed 1919 ....Khartum North
Miss C. Blanche Soule, R. N., Appointed 1921 Nasser
Miss Frances Turk, R. N., Appointed 1921 ....Khartum North
Miss Madeline E. Wilson, Appointed 1924 ....Khartum North

ABYSSINIA

Miss Viola May Bayne, R. N., Appointed 1924 .....Addis Ababa
Miss Isabel Blair, Appointed 1922 .....Sayo
Miss Florence Davidson, Appointed 1922 Addis Ababa
Miss Hazel Ewing, R. N., Appointed 1923 Addis Ababa
Miss Elizabeth McKibben, Appointed 1924 .....Sayo
Miss Florence D. White, Appointed 1923 Addis Ababa
Mrs. Ruth Lobaugh Walker, Appointed 1923 ....Gore

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., Appointed 1920 .....Reedsville, Pa.

THE DOLLAR IN THE UNITED STATES

A page of facts in the year book which has no direct bearing on the Association interested me greatly because of its relation to our civilization and our individual consciences as Christian citizens. This page deals with the American dollar and how it is spent.

According to the American Education Digest, here is the accounting:

	Cents
Living costs	24½
Luxuries	22
Waste	14
Miscellaneous	13½
Investment	11
Crime	8½
Government	4½
Schools	1½
Church	0¾

From these figures the compiler of the Year Book draws the deductions that the people of the United States:

1. Spend nearly as much for luxuries as for living costs.
2. Spend one-half as much for investment as for luxuries.
3. Waste more than one-half as much as it costs to live.
4. Spend only one-fifteenth as much for school and education as for luxuries.
5. Waste nine times as much as they spend on school and education.
6. Spend six times as much for crime and its punishment as for school and education.
7. Spend twice as much for school and education as for church and religious interests.
8. Spend eleven times as much on crime and its punishment as on church and religious interests.
9. Waste $19 for every $1 they spend on church and religious interests.
10. Spend $29 on luxuries for every $1 given to church and religous interests.

If our Christian people could be made to realize what these figures mean, and to set resolutely toward making a change in them for the better, then certainly the 48, 224,000 church members gathered in the 237,945 churches in our country should have influence and power enough to start something worth while, and that right suddenly. And to do that would incidentally decrease materially that frightful total which is now being spent on crime and its punishment.

Y. M. C. A. Bureau of Information.

THE SYNOD OF THE PUNJAB

THE PASTORS, ELDERS AND MISSIONARY DELEGATES THE SYNOD OF THE PUNJAB WHICH MET AT SIALKOT

GORDON MISSION COLLEGE STAFF—DR. E. L. PORTER, PRESIDENT